

The **CHRISTIAN BROADCASTER**

VOL. VIII, NOS. 1-2

JANUARY - JUNE

1960

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THE WORLD COMMITTEE FOR CHRISTIAN BROADCASTING

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A QUARTERLY PUBLICATION

OF

**THE WORLD COMMITTEE FOR
CHRISTIAN BROADCASTING**

EDITED BY:

The Rev. W. BURTON MARTIN

RAVEMCCO • DFM

**National Council of Churches of Christ
475 Riverside Drive, New York 27, N.Y.
U.S.A..**

Pastor H. W. von MEYENN

Church Radio Center

**Evangelisches Pressehaus • Bethel-Bielefeld
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Managing Editor
Abby R. Jacobs

New York City, U.S.A.

Promotion Assistant
Lenore Gourdin

New York City, U.S.A.

Contributing Editors

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L. Garrido Aldama.....	Lima, Peru
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Chairman, WCCB

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"Incline your ear, and come unto me; hear, and your soul shall live."

Isaiah 5:3

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THE CHRISTIAN BROADCASTER

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Too Tired?
Too Lazy?
Too Dedicated to Leisure?

The American TV Public....

by David Susskind

I'll never get used to hearing myself introduced. I'm particularly unnerved tonight because a friend of mine from the National Broadcasting Company came up during dinner and said to me, "Is this going to be another one of those angry speeches?" And I'm afraid it is! If you want the angry speech about TV you really have got to have me -- because, in the first place, I'm genuinely angry, and for sustained anger you can kind of count on me all the time....

I think the trouble with broadcasting is not in quiz shows or "payola" or misleading advertising -- or an insane imbalance of schedule. I don't think it's even the inept and inane broadcasting official. I'm positive it's not just insecurity-ridden advertising agency people. I'm almost certain it's not even the powerfully charged egos of certain performers. Nor is it even the government agencies who struck a publicity bonanza investigating television.

Programming -- and the Public

I think the trouble with television and the crime of it lately is the programming. It struck me as a peculiarly ironic footnote to our current history that, while television is under sustained attack everywhere, one of our leading networks added a new hour-western to the schedule a few weeks ago. True, it put in a half-hour public relations program late Saturday night -- but added another hour-western (which, as you all know, we needed desperately!).

However, I don't think any of these sinners heretofore described are the ultimate sinners. I think, basically, the *Public* is at fault -- the *public morality*, if you will. I think the real problem is that we have an American Public that seems to be mired in inertia and indifference, too tired and comfortable to recognize the problem; too lazy to appraise the danger of a rampaging river

of slush and trivia that is over-running our mental banks; too dedicated to the pursuit of the four-day work week, electronic kitchens, the crushing confusion of excessive leisure time, to give any real thought to the fact that the greatest communication instrument ever invented is being debased -- degraded.

The Basic Problem

Yes, I think the problem is basically the Public....

Everybody has false friends in broadcasting that hasten to the telephone to tell you how badly you did. *The Moon and Sixpence*, which introduced to this country, in a mass medium way, the extraordinary gifts of the greatest English-speaking actor in the world, Sir Lawrence Olivier, was hopelessly out-distanced by a western called *The Man from Blackhawk*. Think about that! It means that more Americans chose to see another piece of drivel, which they could see on any given week, rather than see *The Moon and Sixpence* with Olivier.

The same is true whether you discuss the opera, good public affairs shows, good drama, good discussion programs. It says something dangerous and terrible, I think, about our public apathy -- and, for me, that equates with public morality....

It seems to me that there are only two ways that progress can come. One is from leadership -- and I'm a little troubled here

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EDITOR'S NOTE: "The American Public" is the address given by Mr. Susskind at the Board of Managers dinner of the Broadcasting and Film Commission, February 17, in New York City. See Page 35 for a summary of Mr. Susskind's activities and major interests.

because I've already described the broadcasting leadership....I'm troubled, too, about leadership from sponsors whose main dedication is the selling of products -- tooth-pastes, motor cars, soaps, tobaccos which are cancer-ridden. Certainly there is no hope in the advertising agency. Where then is the great hope and why has it been so long deferred?

Where Are the Clergy?

To me, as a kind of criminal optimist, I always thought the clergy were a great hope. I wasn't sure whether they were *in this world* or *of this world*, but I had a feeling they were somehow *related to it*, because I am from Boston, and we take the clergy very seriously up there. But they have been strangely silent for the most part. Several clergy have journeyed to Washington to testify; but when I contemplate the enormous opportunity that the weekly pulpit offers to galvanize people, to awaken people, to drum up interest, to stimulate activity, perhaps even to initiate protests -- and when I realize how little that opportunity is used -- it is terribly discouraging.

I wonder, too, about the educators. It's certainly well-known and deeply sympathized with that we under-pay them. But I can't understand why we couldn't do something with them that would make them stand up on their two feet and try to activate the students, the children. I've had the experience personally of putting on shows that I would have been happy for my children to see -- *Oliver Twist*, or *Tale of Two Cities*, or *Count of Monte Cristo*, or *The Prince and the Pauper*. But the schools don't alert the children. They do nothing to drag them away from *Rifleman*, *Lawman*, *Cheyenne*, *The Price Is Right*, *Who's Your Mother?*, *Guess My Weight*, *What's My Age?* I repeat: The schools do nothing -- nothing!

It Is Time to Wake Up!

It seems that a kind of gorgeous, exquisite apathy has fallen upon even those that we have every right to expect leadership of. I think perhaps that the time has come in the affairs of broadcasting -- and more largely in the affairs of American morality -- when we must be awakened! I think that history may record that we lost in the great contest of ideas because we were too sluggish, too irresponsible, too crassly dedicated to pleasure and the pursuit of leisure. I think it is the obligation of the clergy and the educators and the responsible press to recognize that the air waves belong to the American people; that they are leased to pri-

vate corporations who promise to program "in the public interest, convenience and necessity," and that they are bound to do that; that they are not doing that and that not doing that is seriously affecting our culture -- affecting our very lives.

Now, I'm a parent. I've got three children, and I am desperately worried about what they are watching. I can't seem to censor it well enough. If I turn my back, the TV set goes on. There's that cowboy again, and somebody is being kicked and slashed, knifed and murdered.

I asked my son the other day how things were going. He said, "Oh, pretty good, except I wish I had a million dollars."

"Well," I said, "that's an interesting ambition. What would you do if you had a million dollars?" (He's five-and-a-half, incidentally.)

He said, "I'd retire."

Something Is Radically Wrong

I can't help feeling that his deepest intellectual juices are not being challenged by either his mother or myself, or his various television sets. I think the time has come when we have got to wake up and do it! There is a footnote in history that pertains to broadcasting. It may say that broadcasting was one of the primary instruments that led us downhill to complacency, conformity, defeatism -- with not even the urge to try.

Coming specifically to television -- there are some myths of television that contribute to -- Oh, I don't know -- public immorality -- or amorality. There are a couple of things that most broadcasters believe should be buried by the clergy and the educators and the press and the American people. The broadcasters -- whether they be agencies or networks -- believe in several commandments. They can't get up to ten (because they can't count that high!) but they do have four: They say, "We are giving the people what they want." An interesting bit of arrogance, it seems to me. I don't know what that means quite, but I am prone to remember George Bernard Shaw's admonition that *if you give the people what they want long enough, pretty soon they begin to want what they get*. I think our people are liking what they are getting, but they're making a choice from among *bads*. There are no *goods* -- or not enough *goods*; they are periodic and intermittent and infrequent. And so you choose between *Lawman*, *Rifleman* and *Wagon Train*. The mere choice of *Wagon Train* does not endow

it with quality. It surely does not make it epochal. It does not become a rationalization, or an extenuation for an entire network's feeble effort. It just means that it is *less bad* than the alternative shows on the air at the time.

"Escapism" Is a Poor Excuse

The second commandment is: "Anyway it is time for *escape*. People work hard all day; and the mothers have a hard time driving the children to school and they don't want to concentrate. They don't want to think. They want to get away from everything." But we're so far away from things that we're losing missile races and foot races and educational races and thinking races.

I think we are a better educated, hungrier people than any people in history. We've gone further in school. We have more avenues of communication, enlightenment and education available to us than ever before in history. This is a myth and an excuse for ineptitude, lassitude and evasion of programming responsibility.

Another favorite is: "The Public has an I.Q. of 12½." Well, now, it doesn't really! I've said this before and have gotten into trouble, so I suppose I'll be safe tonight -- the only 12½-year-old mentality I've really met is a 12½-year-old or a chap walking around at a network. The rest of the people either had a 5-year-old mentality because they were five, or a 45-year-old mentality because they were 45. But the chaps in these marble corridors do, in fact, have 12½-year-old mentalities. However, they must not blame this on us.

And There Are Others!

The last excuse, of course, is that television is a business -- "We have stockholders. It's our job to pay dividends. We are not an institution of public good will." -- They are wrong and they are blind and, if they knew differently, they'd be lying. They are not a private business. The excuse that television does as good a job as the movies and book publishing and the Broadway theatre is a canard. They, the others, are private businesses. The air waves are owned *by the people* -- leased to these chaps to do a responsible job, in our interest.

Broadcasting agencies and networks are basically, truly, fundamentally public utilities. If you picked up your telephone (for which you pay a rate every month) and you couldn't get connections very well and people came in with insulting comments on the line,

you'd quickly spring into action with your legislator. You should spring into action with these other chaps because people are coming on your line with real bad messages.

Now, there are some very specific things we could do about television programming. It is one thing to be negative -- to knock it and to be critical. It's another thing to have some ideas. I've got some! They must not be any good because they never get activated. I come to banquets and talk -- but nothing happens. So nothing will happen again tonight, but I would like to tell you what I think might help a bit....

We Must Restore a Balance

I think that one of the things that should be done is to restore a balance in programming, to diversify the schedule, to recognize that America is a country with 185 million people containing a multitude of appetites. There is obviously an appetite for westerns -- and there should be some. But there is no excuse for 37 of them. There is an appetite for murder and mayhem, and there should be some "whodunits." But not 23 of them....I think there is also room for good music and good drama, some good discussion programs, some good operas, some good symphonies, some good comedy. There aren't enough of these. We should restore a balance to programming -- and we must do it soon or we are going to become a nation of drivelling idiots.

Secondly, I think we should introduce some new faces and formats. Now, I have the traditional reverence for Jack Benny and Red Skelton and Dinah Shore -- but I'm tired of them. I would like to think that our country could develop others....We do need new faces; we do need new formats. There are endless formats; there is no exclusivity on imagination. We need new ideas in programming -- for example, repertory drama with a company of actors who change roles every week. I happen to be interested in drama. There's never been a repertory company on the air.

Why Not Try Something New?

What about satire? Satire examines itself comedically. It makes you aware of the various little cancers in the body politic and, in laughing at them, you recognize them. That's healthy!...And there might also be musicals on television to invent new music -- as the theatre does -- and sell it to the American people until they come to like it. There are any number of new ideas and of new faces -- limited only by your imagination.

I think we need more public information programs in prime evening time, not as a conscience salve, as we are now getting them. The answer to, *Are you crooked? Are you doing a bad job? Have you been insensitive? Do you permit misleading advertising?* is -- look! Every Saturday night, for about half an hour, we are telling the American people about Africa. I suggest that this is not the greatest boon to the body politic. We need more than a half-hour a week. We probably need an hour a night -- but we need it because the issues of our time are so complex, so horrendous in their magnitude and implication, that there cannot be too much elucidation, explanation, digging, and informed, reliable opinion.

We must not back away from opinion on the networks. We need it, but we need it from the James Rustons and the Walter Lippmans and the Joseph Alsops. We need opinion! The facts are staggering, and most of us can't live with just facts; we need synthesis and analysis; we need someone to take the facts and make them explicable to us, and relate them to yesterday and to tomorrow. We haven't got that kind of program. (We try every now and then on *Open End* -- but nobody is watching!) We need an *opinion program* -- not as a salve to a badly ridden conscience but because such a thoughtful program is necessary, because it's absolutely right, and because it's good.

Why Be So Rigid about Time?

I think another thing that might help would be to break through the rigid time barriers. We inherited from radio the idea that things had to be fifteen minutes, a half-hour or one hour long.... There is no rule that says we couldn't have two-hour shows; or that a whole evening couldn't be devoted to a brilliantly structured piece of programming, that the night might take on electricity and excitement and showmanship; that it might combine entertainment with instruction and information.

Television is the one business that does not invest in itself. It really doesn't. Now, the automobile maker spends millions planning the new car. The chemist does the same. The summer months in Television, instead of being a re-hash of yesterday's mediocrity on film, should be new experiments, new things for the American Public -- trying new people, new talents, so that something could evolve, something could happen. These time periods in the summer are the greatest advocate for American *togetherness* because they drive everybody into the other room *together*.

I think, too, that it may be important that the networks might subsidize a certain minimal amount of quality programming. They do in some cases -- but too little. The opera is subsidized; and the *Sunday Showcase* this year on N.B.C. is partly subsidized. This is as nothing compared to the subsidization of trivia. It is no secret in our business that some of the most powerful westerns were subsidized all through their first year on the air -- *Wagon Train*, *Cimarron City* -- half their bills were paid by the National Broadcasting Company. But whoever heard of paying the bill *really* for a series of important documentaries; or a series of important satirical revues; or a series of important repertory dramas.

And Why the Hysteria over Ratings?

I think another thing is that we've got to stop the breathless terror-pathetic and pathological pursuit of ratings -- questing for random millions, irrespective of how old they are. Automobile manufacturers are beaming programs at my 5½-year-old son who has an allowance of a quarter a week. He's mad about the show; but, try as he will, he can't go out there and buy that spark plug because, first, he doesn't know what it is; secondly, even if he knew what it was, he couldn't use it; and, thirdly, I would not increase his allowance because I don't like the program in the first place.

I submit that ratings are not the *Ten Commandments* of television life. They are the one mad, insecure-ridden method of appraising what television is worth. And they are the worst method. The fact that millions are watching tells you nothing if, in fact, you can even believe that. What is much more important is *who's* watching -- men, women, children, what sexes, what income groups, what age groups. This is what matters. If there were any intelligence in broadcasting, pursuing random quantum millions makes no sense whatsoever -- and yet broadcasting lives and dies on the rating system. There is no greater madness.

Why Not a Change of Locale?

I think, too, that perhaps it would help to eliminate some of the parochialism in broadcasting if we could fan out and have some other origination centers! I know Hollywood isn't much good, and I'm getting more worried about New York. It seems to me it might be a healthy hypodermic to have other mentalities brought to bear on the programming picture. Perhaps San Francisco -- the air is clean out there. Chicago -- there is imagination and something peculiar to

that region that was inventive and healthy. I think maybe even Dallas, Texas. (Well, I'm not sure about Dallas, Texas; but I feel pretty good about Chicago and San Francisco, Seattle, Des Moines). I think it might give us an introduction to some healthy creative air, if we revoke the very provincial origination points -- New York, Hollywood.

Last, and I think it is very important to all of you as leaders of a body, be you lay or clergy, that you help to smash the false gods of television belief in neutrality, innocuousness, *don't offend anybody*. You can't do anything in a country of our size without offending somebody. There is always one little maniac. I know! He writes me; he will not leave me alone.

There Will Always Be "Protests"

When we did *The Power and the Glory*, he called me anti-Catholic because he said that a priest drank -- and anybody who would show that is obviously anti-Catholic. I wrote him that I consulted with Graham Green -- that I understood he was in high favor with the Church; that he was a Catholic; that he had advised me that the point of the story was that the sacraments were greater than the individual man and that it was a deeply pro-religious work. He wrote me back; I was a Jewish maniac!

We then did something called *The World of Sholem Aleichem*. I thought I had fooled him. (I like to keep him off-balance; he has no *particular* axe to grind; he just wants to grind *all* axes.) There we created a Jewish stereotype, he said. And he had nothing but contempt for it, and he was going to write my sponsors....

We then went on and did *Simply Heavenly* by Langston Hughes, the story of Negroes. Well, if ever there were stereotypes, he saw them there. This fellow won't leave me alone. He is going to write a letter of protest, come hell or highwater.

Let's "Say Something"!

This is no reason to suggest that we must find the inner sense of the sterile, innocuous, neutral path -- because on that path lies blandness and *nothing*. Too many scripts do not get on the air because they have something to say. Some people might be galvanized, emotionally or intellectually; others might be angry; but millions more would be deeply and thoughtfully pleased. The aim to win everybody results in winning nobody....

I have trumpeted television a great deal. It is related to the public morality -- deeply related. I think nothing ever invented has its potential for good, its enormous, incredible potential for enlightenment, information, education. It is wrong that the *Continental Classroom* is at the crack of dawn. It is wrong that your religious programs are so early on a Sunday that people aren't quite up, awake and around and ready. It is wrong that they don't occupy much better time than they do.

What this industry does contribute to our morality or lack of morality. It can be no coincidence that the crime rate is up, juvenile delinquency is up, and all other kinds of ills beset us when our entertainment diet is ridden with that kind of material. I think it is the responsibility of every one of us to care about this -- to care about it and to do something about it....



DR. JOHN C. BONNELL (left), pastor of the Fifth Avenue Presbyterian Church (New York City), MRS. THEODORE WEDELL, chairman of the Broadcasting and Film Commission (NCCUSA) Board of Managers, with DAVID SUSSKIND, well-known television producer, at the annual Board dinner meeting. (For BFC Notes see page 57.)

Television in BRITAIN

A PROGRESS REPORT

by Gerald Beadle, C.B.E.

Television was launched on the world in 1936 by the British Broadcasting Corporation. We did it because our very strong financial position enabled us to start a public service of television, which was sure to be a big money-loser in the first few years. So in a sense the B.B.C. is the grandmother of all television services everywhere. Perhaps we are gravely at fault for having started it at all. Be that as it may -- it does seem important to me that you should have some sort of progress report from us, because in television, as in so many other fields, an exchange of experience can be of immense value to both my country and yours.

When I'm at home, I am supplied with cuttings from American newspapers and periodicals referring to the B.B.C. and I am often surprised by the misconceptions which they disclose. There does seem to be a lack of proper information which I am sure is our fault and which I would now like to remedy. The most common misconception is a belief in America that the B.B.C. is a department of state drawing its revenues from general taxation, its programs controlled by the Government. This mistake probably arises from the fact that a form of constitution which is common enough on the other side of the Atlantic is very uncommon on this side.

It's a Question of Money

The basic problem of television, as of radio too, is finance. How does one get the money to pay for it? It is a very real problem because television, unlike most other forms of public presentation, has no box office. The necessary money must be acquired some other way -- and the way you get that money has a profound influence on the kind of program you give to the public.

There are several ways of getting the money, two of which are well known on the American continent. You can take money from other industries in return for advertising their goods. This way compels you to concentrate on a rather restricted kind of program. Or you can take money from educational bodies -- for example, the *Ford Foundation*. This way compels you to concentrate on education. These are two ways of financing television which are characteristic of America and are familiar to all of you.

B.B.C. Receives Home Payments

There is a third way which is more characteristic of Europe and the Commonwealth -- a way which was invented and pioneered by the B.B.C. in Britain. It involves collecting an annual payment from each home with a television or radio receiver. This way of getting the money does not restrict you to any particular kind of programming. It gives you full scope to serve and please the public. That is why it is called "Public Service Broadcasting." I have worked within this system all my life. I believe it produces the best results. It has a great past and, in my opinion, an even greater future.

But let me tell you how it has worked out in my own country since the B.B.C. was founded in 1922 by a group of British electrical manufacturers. These were long-sighted business men who wanted to create a market for radio sets. So they started a national radio service. They charged less than a dollar and a half per radio household per annum to pay for the service. Even with this small charge the radio service was so profitable that about \$150,000 was the only capital money ever put into it. Thereafter, all development was financed out of profits.

After four years the B.B.C. was taken over by the nation. The stockholders were paid off at par and the stock was extinguished. The British people had bought a highly profitable business for a very small sum, and that is the only capital money the British people have ever put into their radio services or into B.B.C. Television. All subsequent development has been paid for out of income from fees. An ordinary business would call it trading profits.

Now the B.B.C. is building the biggest television centre in the world. By the end of this year it will have cost about 30 million dollars -- out of trading profits. When the Centre is finished it will have cost around 45 million dollars. I think you will now understand what I meant when I said a few minutes ago that it was the B.B.C.'s great financial strength which enabled it to pioneer television way back in 1936.

Pertinent Information

At this point you may like me to give you some additional information:

1. Today, the fee for radio is less than three dollars per annum.
2. The fee for television and radio is about eight dollars per annum, which means that a family gets one B.B.C. Television Service and three B.B.C. Radio Services for less than the cost of one English cigarette a day.
3. The Government imposes a tax of a little less than three dollars a year on every household with television. This tax is additional to the eight dollars. It has nothing to do with the B.B.C. Like the tax on beer or tobacco, it goes directly into the state coffers.
4. The fee is collected for us by the British Post Office, who receive payment for their services out of the fees.
5. There is an act of Parliament which makes payment by owners of television and radio sets enforceable by law.
6. The B.B.C.'s gross income from fees during the last financial year was some \$87,000,000.
7. Our maximum possible income from fees at their present level is \$120,000,000. We hope to reach this in some few years.
8. Our only other substantial source of income is our weekly paper, the *Radio*

Times. With a circulation of nearly eight millions it makes a profit of some three million dollars a year.

9. The B.B.C. is classed as a trading organization and as such it pays income tax on its trading profits just as does any other business.

There Is No "Government Control"

That is the financial basis of our operation. It is a strong one. But you may be thinking that the government machine -- the Post Office -- plays such an important part in it that there must be a catch somewhere. The Government must somehow control the programs. The Government does not! To prove my point, I do not need to give more than one example -- *Suez*. Our then Prime Minister, Sir Anthony Eden, appeared on B.B.C. Television and Radio to explain his policy to the people. The broadcast was regarded as controversial by Mr. Gaitskell, the leader of the opposition who asked to be allowed to reply. The B.B.C. permitted him to do so. On the *Suez* issue Britain was a divided nation and the B.B.C. reflected Britain as a divided nation. I ask you -- does that sound like government control?

The tradition of the B.B.C.'s independence and impartiality is so strong that a British Government in time of crisis will risk its survival rather than offend against the tradition. It is to the credit of successive British Governments over the past 37 years that they have never attempted to use the B.B.C. as an instrument of propaganda for the party in power. Surely, this sort of a self-restraint lies at the very heart of democracy.

Conditions Are Favorable

So you see we have financial stability, we have freedom from sponsor or advertising pressures and we have freedom from political control. These are the best conditions. They are the best conditions for collecting a team of devoted and talented professional men and women, without whom good television is impossible.

About four and a half years ago a new factor was introduced into British Television -- a second network, earning its living by advertising. It is run on lines which are not quite the same as yours, but it is a kind of television with which Americans are familiar. There are eleven nominally independent companies, but in practice they are so linked together by program exchange agreements that they have become a fairly cohesive network.

The "Independent" Network

They are supervised by an authority set up by the Government. They were given a substantial government loan to get them started and a lot of private capital money was invested. They are known collectively as *Independent Television* to indicate their independence of the B.B.C. They have taken an important number of their technical and professional staff from the B.B.C. Their transmitters cover 92 per cent of the population as against the B.B.C.'s 98.5 per cent, so in this respect they are at a slight disadvantage with the B.B.C. in terms of audiences. Commercially they have been very successful. I believe they have already paid back the government loan, and I believe they have recouped the losses they incurred in the first two years. Their stock stands high and considerable private fortunes are reported to have been made. They, too, have substantial financial strength.

To anyone concerned about television as a social force, I recommend Britain as a field for study, especially just now. It has two powerful networks, one operating on the public service system, the other on the advertising system. There is no third network to confuse the issue. It is a straight contest between two powerful groups. I am playing a leading part on one side, so you will not expect me to be neutral in the way I look at it. I believe much depends on the result, not only for Britain but for all television in the Western world. Neither system is likely to ruin the other, but one of the two will, in the final analysis, come to be regarded as the more acceptable to an educated and vigorous democracy.

Current Forces at Work

The contest is not over yet. I expect another two or three years to pass before the issue becomes quite clear. Meanwhile, a brief account of the forces at work may not be out of place. The British advertising network is compelled by financial considerations to adopt a style of programming designed to attract a large, steady, predictable, average audience. Their programming is the vehicle for the advertisements so it must have a kind of steady consistency about it which gives confidence to advertisers.

And it must slant itself towards that section of the population which has the most money to spend on advertised consumer goods. In other words, it must make its principal appeal to the housewife, either directly or through her younger children. In my own country most of this spending power lies with

the women. The programming formula is well thought out. I personally think it's a bit monotonous. But it works. It attracts advertising revenue. And the stockholders do well out of it.

The wholly different financial status of the B.B.C. leads to a wholly different programming style and policy. The British people as individuals pay annual fees for radio and television. This creates a relationship between the B.B.C. and the people which is more like the normal relationship between a business and its customers. For the B.B.C. the customers come first. They are individual men, women and children, with varying standards of education and taste and an age range between infancy and one hundred. We have no financial temptation to favor any particular section. All the people are equally important to the B.B.C. We have set ourselves the task of satisfying the diverse needs and interests of every substantial element of the population. And this is a formidable task.

Differences in Program Tastes

I believe it is true to say that at the level of intellectual interest and artistic appreciation, there is no significant difference between the tastes of men and women. But at the more ordinary levels there is quite a difference. Women, on the whole, lean towards drama, serials and competitions with prizes. Men tend to lean more towards news, sports and relaxing entertainment. Of course, there is a lot of overlapping but these tendencies are fairly well known.

It will not surprise you when I tell you that the B.B.C., with its equal concern for the male sex, is well ahead of its advertising competitor in news coverage, in coverage of sports and in Show Business. The special requirements of children and young people are also of very great concern to us and much is done to meet them.

Now, let me for a minute turn away from entertainment and towards education and culture. It is no good attempting to use television to force down people's throats something they don't want. On the other hand, I am convinced that great developing peoples like the British and the Americans have a real thirst for information, for knowledge, for ideas and for artistic appreciation. Television is a superb medium for gratifying all these needs...

But it is not easy to present these things in forms acceptable to large numbers of viewers in their homes. The ability to do



RNS Photo

One of the first pupils at a Church Television Training Center opened in South London learns what it is like to face a TV camera. The Center has been established to help the clergy familiarize themselves with TV techniques and procedures. It is proving to be a highly successful training plan.

it well and successfully is the art of the professional producer. We know well that the success of a broadcasting organization depends to a high degree on the professional skill and integrity of its producers.

Programming Standards

About half of the B.B.C.'s prime viewing time is devoted to programs of information, of ideas and of important works of art. The competing advertising network does not entirely neglect these things, but it devotes a much smaller proportion of its prime time to them. Therefore, if you take as a self-evident truth the proposition that entertainment is always more popular than thought and cultivated taste, you will assume that the B.B.C. is deliberately making a present of the mass audience to its competitor.

The B.B.C. would be prepared to let its average audience go down to one third, maybe even one quarter, of the total rather than lower its professional standards or reduce its high proportion of intelligent programs. But in fact this has not happened. After nearly four and a half years of competition there are substantially more British viewers turning to the B.B.C. each day than to the advertising network. I don't know whether this state of affairs will last, whether the ratio will swing more or less favorably for the B.B.C., but I can say with certainty that the B.B.C. will maintain its standards whatever happens to the ratio.

The B.B.C. has always been able to pull in the majority mass audience whenever it has set out to do so. Take last Christmas Day. Both networks reported the recent General

Election. The audience ratio was 74:26 in the B.B.C.'s favor. These figures do not allow for the B.B.C.'s slightly larger station coverage.

I won't trouble you with any more statistics. I have given you a few to illustrate my theme. I hope that I have shown you that a public service television network with a high proportion of intelligent programs and with an annual revenue of \$52 million can hold its audiences (and in many respects more than hold them) in competition with a commercial network with a lower proportion of intelligent programs and annual earnings of \$160 million.

There is no short cut to success in public service television as there is in commercial television. The road to success for a public service network is long and it is straight. It involves fidelity to principles, and the highest possible professional standards in all types of programming. And it is a policy which takes a very long time to mature.

The Future of Television

The experience of one country is seldom applicable to another. Our two countries have gained much by studying each other's methods. But neither has, or ever will, copy the precise methods of the other. Our circumstances are different....

I regard television as an industry in its own right, taking a pride in the perfection of its own products and devoting itself to the needs of its customers -- the people. Whenever it is used as a mere channel for the

sale of other people's goods or the propagation of particular ideologies it becomes something less than its true self. It becomes an instrument for promoting things which have no real relevance to television as such, and the results cannot be permanently satisfactory. That television has been given this inferior status in so many parts of the world is something which I, as a member of the Industry, regret.

Next to the home and school I believe television to have a more profound influence on the human race than any other medium of communication. It deserves to be taken very seriously indeed. Our Western civilization is not the only one on this planet. Civilizations grow and prosper by making themselves

attractive spiritually as well as materially. I use the word *spiritual* to include everything appealing to the intellect, the conscience, the sense of beauty and the humor of man. If television lives up to this broad and high ideal, it will prosper and posterity will bless it. If it does not, posterity will curse the B.B.C. for having started it.

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EDITOR'S NOTE: Gerald Beadle, C.B.E., is director of the B.B.C. Television Service. "Progress Report" is an address delivered by him in New York City, January 26, 1960, and released to the public in printed form by the B.B.C. North American Office -- together with the following Facts and Figures.

B.B.C. FACTS AND FIGURES

With over 16,000 staff, B.B.C. is the largest non-commercial television and radio organization in the world.

* * *

Operating on public funds derived from annual fees, B.B.C. maintains a nation-wide TV network and three radio networks.

The B.B.C.-TV Service began in 1936, today covers Britain from 23 transmitters.

* * *

The bulk of B.B.C.-TV output is "live" programs. B.B.C. produces nearly 90 per cent of its whole output of widely varied, high quality programs, and buys about 10 per cent.

* * *

B.B.C. makes and transmits over one million feet of film a year, and operates the largest film library in Britain.

* * *

Opera on B.B.C.-TV has been seen by as many as 4-1/2 million viewers at one time -- enough to keep all the concert halls in Britain filled every night for 20 years.

* * *

The policy of the B.B.C.'s single television network is to present a balanced output, including the best entertainment, together with the most appealing and lively material, for active minds.

* * *

The B.B.C. Cablefilm process, developed in recent months, enables B.B.C.-TV viewers to see news films from the U.S.A. 2-1/2 hours after an event.

* * *

B.B.C.-TV maintains a Drama Workshop, where its producers, writers and designers experiment with new forms of television presentations.

* * *

B.B.C.-TV programs on film and kinescope are seen in the British Commonwealth, the U.S.A., and in Europe. Recordings on videotape are being developed.

* * *

B.B.C.'s three-network radio policy is based on planned, alternative patterns of broadcasting. It caters both to the majority audiences and to a comprehensive range of different minority audiences.

About 20 million people hear one or more B.B.C. radio programs daily.

* * *

B.B.C. Radio Drama Department, with 14 full-time producers, provides 375 plays a year for the three B.B.C. radio networks.

* * *

The B.B.C. broadcasts daily all over the world in 40 languages.

* * *

For U. S. audiences, B.B.C. transmits special programs weekly covering news, interviews, press comment, personalities, and music and the arts.

* * *

Radio organizations in over 50 countries regularly rebroadcast B.B.C. programs.

* * *

B.B.C. "English by Radio" courses present English lessons to millions in 28 countries around the world.

* * *

B.B.C. full-time, resident foreign correspondents are located in Washington, New York, Paris, Bonn, Berlin, Rome, Vienna, Cyprus, Cairo, New Delhi, Singapore, Ottawa and Capetown.

* * *

The B.B.C. maintains 13 full-time orchestras, employing over 500 musicians.

"Taste and the Censor"

Review of Survey by
CHARLES WINICK

A survey entitled *Taste and the Censor in Television* has been written by Charles Winick, a social scientist who has taught at Columbia University and New York University, as part of the Fund for the Republic's study of "the role of mass media in relation to individual freedom."...

In the United States there are numerous "voluntary codes" in the mass media industries that are regarded as organized self-regulation. The Federal Communications Commission licenses radio and TV stations every three years, but does not license networks. The FCC reviews a station's total performance every three years, to learn if the station is acting in the public interest. But criteria of what constitutes "public interest" have never been made "explicit," in Mr. Winick's words. The licensee thus actually is relatively free to determine the content of the program. Of twelve stations whose licenses have been revoked since 1934, "none was for unsatisfactory over-all programming." Revocation of license has usually been "because of specific offenses."

But there are large areas of controversial content, and the public ferment with respect to these has led to this situation: "Censorship is being discussed today more extensively perhaps than ever before, because against the growing number who want to eliminate it a substantial movement is developing in favor of it."

From the closing paragraphs of Mr. Winick's paper the following is quoted:

"There are many examples of courageous innovations in television, but they are far outnumbered by the great mass of programs that refuse to grapple with the themes and issues appropriate to the world today. Many elements of the audience recognize the gap between what they might be getting and what they are getting. A survey this writer made last year revealed that the one change the audience most wanted was more *high level shows* -- but they are going to have to work to get them.

"The difficulties educational television stations are having in finding audiences for their high level programs suggest that the gap between the general public and the special publics is still substantial....

"Arbitrarily blaming the advertiser or his agency or the network or the independent station or the network affiliate for the quality and the taste of television programs does not give all the truth. Blaming the censor for all the sins of television is also an over-simplification. Any discussion of how censorship affects standards of taste in television must first establish an adequate definition of taste....

"The fact is that, like the audience for any other art form, the television audience ultimately gets the content -- and the censorship -- that it asks for and makes possible."

NCCUSA Information Service
Bureau of Research and Survey

COMMUNICATION—

"As Important As Breathing"

by BEVERLY CHAIN

"Communication is as important as breathing"....

It begins with a child's first cry and continues as long as life itself. With the accumulation of knowledge it becomes more and more difficult until men in highly specialized fields find it almost impossible to communicate with persons outside of those fields. Even preachers, missionaries and other Christian workers, whose life-long tasks are to communicate the most important message which the world knows anything about, become barriers to this communication because they have not learned to do it effectively.

What's wrong? What happens to man from the time he is a child communicating his wants clearly and effectively to the time when his communication system bogs down almost entirely?

For Children It's Easy!

First, a child's desires are simple, so they can be communicated in simple terms. His parents are probably the most sympathetic and receptive audience that he will ever have. His relationship to them is direct and immediate. Few of the barriers to communication exist.

A child is not afraid of saying the wrong thing; he does not feel it necessary to prove his intelligence. There is nothing on his mind except the immediate problem, so he can give it his full attention. If it is time for his three-o'clock feeding, all he has to do is open his mouth and yell, and mama will come running with the bottle. If at the age of eight he wants ten cents for an ice cream cone, he finds no difficulty in getting the message across to his father. In fact, not only does his father understand what he wants, but usually the communication is so effective that the boy gets the dime.

By the time the same boy is in high school and has to explain to his girl friend why his father wouldn't let him have the car on Saturday night, his communication problems have increased. Now there are more people involved. There are feelings of pride and of fear. If he is to solve the problem satisfactorily, he must choose words carefully. He must watch his tone of voice, his facial expression. He will be alert to any sign of misunderstanding or inattention on the part of his audience and will try to overcome these problems. He still will do an effective job of communication.

But for Grown-Ups -- ?

But let's put the boy in a position of leadership. He's gone through seminary and become an executive with a Board of Missions. He wants one of his colleagues to have a committee approve an appropriation. He's also meeting with several other committees. As he rushes out the door to attend one meeting he shouts at his secretary to set up an appointment for him with "Dr. Fulano."

The secretary doesn't know what day or what hour her boss prefers. She gets out his appointment book and tries to find an empty space. It looks like Wednesday, three days hence. She calls and makes the appointment, then leaves a note on the executive's desk. The executive comes back, reads the note and goes bounding out, barking at his secretary that he had another appointment on that day, at that hour -- and what he meant was he wanted a luncheon appointment with the man "today."....

What are the things that stand in the way of good communication? Some of them have already been mentioned. Perhaps the basic barrier to good communication is fear. It may be in the form of shyness in the communicator or the receiver. It may be a fear of



BEVERLY CHAIN, editor of the *Radio, Visual Education and Mass Communication Committee, NCCUSA.*

saying the wrong thing, a fear of making a mistake.

Other Reasons for Failure

Poor communication may be a result of too much pride -- pride that will not permit the communicator to make a full explanation, or pride that will not permit the receiver to ask about something he didn't understand.

Poor communication may also be a result of trying to do too much in a hurry so that the communicator doesn't give the receiver adequate information. However, it is quite as likely to result from *too many* words. The communicator goes on and on and on, with a flood of repetition that drowns his listener.

Further, a communicator may fail to get his message across because his audience is not listening. The receiver's mind may be on some personal problem. On the other hand, the communicator may fail because his audience *is* listening, but listening with the emotions and not with the mind, or listening to the communicator's tone of voice rather than to his actual words. What each man hears and says is colored by his past experiences and relationships....

What Can Be Done?

What can a communicator do to get his message across? First, he needs to know what he wants to say. He must have it clearly and carefully thought out. Then he must decide how to say it. A direct, personal communication followed by a written note is probably the best way, but this is not always possible or practical. The message may have to be communicated by letter, by telephone, by the

bulletin boards or through some other person. If from the pulpit, it may have to be communicated through illustration, the dramatic or a simple straightforward statement. The communicator's use of his voice, his face and his body may aid or hinder communication. A smile, a certain tone, a movement of the hands can make a positive statement negative, or turn the meaning of a sentence upside down. A pompous stance, a frown, a nervous gesture can make people stop listening altogether, or provide an atmosphere in which the listener interprets or misinterprets what he hears. So the communicator must be aware of the way he presents his message.

Additional Possibilities

Follow-up is as important in communication as in any other activity. A summary, a later reference or reminder, a note of appreciation, congratulations on a job well done -- all of these contribute....

Dr. Edgar Dale, professor of communications at Ohio State University, would add a few more points. "Do not substitute *knowing about* for *knowing something*," Dr. Dale warns. All of us need direct experiences, sense experiences, and in communication we should appeal to these experiences. We need naive, childlike perception. We should be sure that the message we are trying to get across has the unforgettable quality of direct experiences; and whether we are communicator or receiver, we must be involved as an actor, not outside as a spectator. Finally, Dr. Dale says, "The communicator must look at himself and his ideas, must have become aware of himself as a unique individual, because the message he communicates will be most profoundly *himself*."

To the Christian communicator this means that his experience of the spirit must be genuine. It must be an experience which reduces fear and pride and increases concern for the listener. It may mean that the "ministerial tones" or old habits of stance and gesture will have to be unlearned and that *people* will have to be considered as important as the *message*, otherwise they may never "get" or understand the message.

Putting it in another way, as did Dr. Charles Schmitz of the Broadcasting and Film Commission of the NCC:

"The Christian communicator must never be like a radio or TV announcer who speaks in glowing terms of a product he himself does not use. The true Christian communicator communicates as a prophet does -- telling forth the truth as he sees it, boldly...."

EDGAR DALE asks:

WHAT'S TO BE DONE?

Samuel Lubbell, the distinguished reporter who has had signal success in sampling the temper of public opinion by interviews in the field, wrote last fall: "One finds a deep uneasiness. This uneasiness has a curious quality. It is not fretting over something that has already happened. Mainly, it reflects an anxiety over impending disaster, a sense that as a nation we are beset by problems which are slipping beyond our control."

Most of us don't like to read things like this. And yet the feeling persists that it contains essential truth. We seem to lack the discipline, the buoyant confidence to get on with the job, to do the things that need to be done. We have squeaked through many crises, but how lucky can we be?

¶ In the past few months this spiritual malaise has been deepened by disclosures in commercial broadcasting. When this vital medium should be bringing the best and most fruitful ideas to its viewers, a congressional committee investigating radio and television practices has found some sorry things.

There have been hidden payments to play certain records. The public has not been given what it wanted but, rather, what the record companies wanted it to have. *The Christian Science Monitor* quotes *Variety* magazine as saying that music payola "is tremendous, running into millions of dollars annually and (making) the money involved in the rigging of TV quiz shows seem pretty much like peanuts."

There has been deceitful advertising -- cigarettes and liver pills are two examples. Attorney General Rogers was bluntly critical of governmental regulatory agencies for not fully investigating the generally known "corrupt and deceptive practices in the broadcasting industry and not using their implied powers to eradicate them by promulgated regulations." (*New York Times*, January 1, 1960.)

Witnesses have testified to the filling of the evening television hours with programs loaded with crime, violence, sadism and cruelty. There has been too little concern with the public interest, the general welfare. How often, for example, do we get informed controversy on television, sustained intellectual discourse on critical problems of the day?...

Without expecting the millenium or the impossible, what can be done to make television a better instrument for bringing to the American people the kind of wisdom and insight needed in the troubled years ahead? I suggest these points:

¶ First, let us state our pride and satisfaction in the superior job done by all networks in

their regular news and special events programs. One remembers with gratitude the programs which reported in depth on automation, on the population explosion, on the Soviet Union, Ghana, Iran, President Eisenhower's trips abroad, and many others. The clarity and insight of these penetrating programs make most newspaper material on the same subjects seem dull and mediocre.

These programs cost the networks a good deal of money. Frank Stanton, president of Columbia Broadcasting System, reported at the Institute for Education by Radio-Television last year that the CBS news programming cost about 21 million and recovered about 10 million -- making a net cost, not recovered, of around 11 million dollars. Schools have a special obligation for calling these programs to the attention of students. Many students apparently do not have time to look at them because they are doing their homework in history and civics instead.

¶ Second, put programs under the direct supervision of the networks and the station. The advertiser would then occupy the same position with the television station as he does with the newspaper. This might involve planned programming -- the magazine idea, rather than the fortuitous choice of the advertiser. We might thus be spared seeing Ray Milland step out of a dramatic role to plug beer, or having to listen to a cheery advertisement after the tragic death of an alcoholic as superbly played by Art Carney. Good taste and truthfulness have long been the concern of responsible advertising agencies but progress is slow. Mr. Fairfax M. Cone (of *Foot, Cone and Belding Advertising Agency*) told the *American Association of Advertising Agencies* that "the amount of bad advertising is large and is not diminishing."

¶ Third, let the public insist that the television networks and stations develop as much confidence in their ability to create tastes as did the record companies in paying bribes to create tastes for their records. We do have to meet listeners and viewers where they are, but we don't have to leave them there. All of us like to grow, to learn something, to improve, to stretch our minds a bit. We need more exploration of the building of good taste through exposure to excellence. You cannot learn anything important without being disturbed. And, if Samuel Lubbell's diagnosis is correct, people are ready for more truth (however uncomfortable) than they are now getting....

.....

EDITOR'S NOTE: Dr. Dale, of Ohio State University in Columbus, includes among his many professorial activities the editing of *THE NEWS LETTER* -- from which his article, "What's To Be Done?" is taken. *THE NEWS LETTER* is published on a monthly basis by the university's Bureau of Educational Research.

Religious Broadcasting in a Secularized World....

Reports from the OXFORD CONFERENCE of WCCB

At a regional conference of the World Committee for Christian Broadcasting held in Mansfield College (Oxford, Great Britain) March 26-31, leaders of Protestant radio and television from nine European countries gathered to discuss problems and approaches in religious broadcasting. While giving an opportunity for an exchange of experiences in the field under consideration, the conference also presented the opportunity for preliminary planning for a World Conference of the WCCB which is scheduled for November 1961 in New Delhi, India.

Theme of the Oxford conference was: "Religious Broadcasting in a Secularized World." Programming for the *Believer*, the *Interested* and the *Indifferent* was the subject of the various conference papers, excerpts from which are given on the following pages. In addition, there were lively discussions on the televising of christening services and other sacramental ceremonies. A general readiness was shown to keep "politics" out of religious programming, at the same time presenting a Christian message that would meet the very real needs of everyday living. Programs of the various countries were audiotaped.

It was voted to inaugurate an *International Protestant Television Award*, to be granted every two years on the occasion of special church broadcasting festivals. The first will be presented in 1962. Pastor Hans Wernner von Meyenn was appointed to take charge of preliminary planning.

Present at the conference were the directors of several international mission broadcasting projects -- *Trans World Radio* (Monaco), the *Voice of the Gospel* (Lutheran World Federation station to be located in Ethiopia), *IBRA Radio* (with studio facilities in Stockholm, Sweden). Also participating were representatives of the projected Protestant station in Switzerland.

The theme chosen for the next General Assembly (New Delhi, 1961) of the World Council of Churches is: *Jesus Christ, the Light of the World*. A major purpose of the WCCB Oxford conference was to make a preliminary study of this theme

as it can be related to Christian broadcasting. How can the Message best be presented in today's world, in order to meet today's needs adequately and effectively. For this reason conference thinking was directed toward the three groups of listeners with whom Christian broadcasters must concern themselves.

First there are the *Believers*. Any profitable discussion of this group must cover the following subjects: the problems raised by differing church traditions; the function of the worship service -- the television approach as distinct from the radio approach, the use of formal ritual; "preaching" and "teaching" on the air; the place of controversy in religious broadcasting; programs other than worship services which speak to the needs of the dedicated Believer.

Then there are the *Interested*. These are the listeners on the fringe of the Christian tradition. They are, in many ways, "religious." They are sympathetic to Christianity, often giving reasons they do not commit themselves fully to the worship and the faith of the churches. With this group special consideration must be given to: the diversity of its members -- the intellectuals, the "industrial masses," teen-agers and children; the extent to which such listeners react to church service broadcasts; the appeal of drama, panel discussions, music, interviews on topics of daily concern, documentaries.

Finally, there are the *Indifferent* -- those listeners and potential listeners who acknowledge no Christian allegiance, who stand outside the Church and are perhaps actively hostile to it. Here again the diversity of the group is a point to bear in mind -- the listener who is completely ignorant of the Christian Church, the one who is loudly antagonistic, the backslider. Peculiar to this group, where the Christian broadcaster is concerned, is the common ignorance of the Christian idiom, language and symbolism.

Languages of the conference were English, French and German. Facilities were provided for simultaneous translation.

TURN THE PAGE!

**Read what Christian Leaders
have to say about Broadcasting**

Dr. JOHN BACHMAN

United States

If the lukewarm and the disinterested are to be attracted to the church . . . there must be strength and vigor in the *Local Community of Believers*

Some Christian broadcasters would maintain that this first part of our conference is bound to be a waste of time. Why should we be concerned with religious broadcasting and the *believers*? Surely, the unique advantage of radio and television is that they can reach *beyond* the community of believers. They can get the attention of persons who never come near our churches. Why should we employ the mass media to communicate with the people already standing within the tradition of the churches? Wouldn't it be wiser to devote all our energies and limited resources to creating programs for persons merely "interested" -- and for the "indifferent"?

It is easy to see why a casual observer could advance this opinion. But if a religious broadcasting specialist would hold such a view, he would reveal a lack of knowledge of the mass media or of the Church -- or both. There are several good reasons why we should give careful attention to religious broadcasts for Believers.

The Principle of "Self-Selection"

For one thing, no matter what the intended audience for a religious broadcast, it will doubtless attract a substantial percentage of Believers. This is due to the nature of the mass media and, perhaps more fundamentally, to the nature of man. In audience research we refer to the principle of "self-selection" -- by which we mean that a program selects most of its audience from persons already interested in the subject. Of course what we really mean is that humans generally choose to give attention to programs on themes already interesting to them -- and in the case of religious programs many of the most interested will be Believers.

This principle applies in varying degrees to all communication situations. We sometimes forget its relevance to the mass media. We note that in some countries 75 to 98 per cent of the people have radios and 60 to 80 per cent have television sets. We then count them all as potential listeners-viewers, without taking into account the principle of self-selection. Actually, most listeners to classical music already enjoy classical music, most viewers of boxing bouts and soccer matches are already sporting enthusiasts -- and so with all types of programs.

When, therefore, we analyze the audience of a broadcast intended to reach the unchurched and discover that half the listeners are faithful church-goers, there is no particular reason for surprise or even disappointment. The significance of that other one-half is very great and will occupy our attention on succeeding days -- but it should not blind us to the importance of the opportunity we have for making contact with the Believers.

Why Consider Church-Goers?

Why should we broadcast to the same people who attend the worship services of a local congregation? Anyone who seriously asks this question doesn't know church-goers very well. In our so-called secularized society most churches do not begin to fill the needs of their members for worship, education and stimulation. The customary once-a-week service makes only a brief and fleeting impression in comparison with the barrage of communications stimuli to which persons are exposed during the rest of the week. Radio and television can provide a continuing source of contact. They can supplement the work in the local parish. This supplement may even be in the form of a corrective.

It is a fact that no matter how capable and devoted are the preaching and teaching ministries in a specific parish, there are often vast areas of ignorance and indifference within most persons. Religious broadcasts can invade these areas and awaken people to new senses of understanding and responsibility.

It can even be argued that this is the most effective means of using the mass media for evangelism. What I mean is this:

Mass Media as Reinforcements

Communication research indicates that the mass media, by themselves, are not very effective in bringing about changes in opinions and attitudes -- but they can reinforce convictions and they can channel ideas along lines of predisposition. Thus, it is fairly easy to use television to influence a person to buy a particular brand of soap, because he probably already knows he needs a bath once in awhile. However, it is extremely

difficult to get a person to vote for a different political party from the one to which he has always belonged.

There are exceptions to this -- when the mass media are monopolized by a totalitarian regime and only one viewpoint is aired; or, as we shall note later, when the media are dealing with new issues concerning which listeners-viewers do not yet have opinions and prejudices. And it should be made clear that, even when neither of these conditions exists, I am not claiming that the media never change opinions nor even contribute to such changes. I am saying only that the media are less effective in changing attitudes and opinions than in reinforcing and channeling them. Of course, fundamental changes in attitude are always difficult to achieve -- but the mass media are especially weak at this point because they lack the two-way, person-to-person, immediate contact which seems to be essential to most attitude changing.

An Inspiration to Believers

Now, putting the Gospel before people today means to confront them with something quite foreign to their ordinary thinking. To take Jesus Christ seriously makes certain demands upon us which call for a sharp break with secularized society. The mass media, for the most part, reflect secularized society, and a few scattered religious broadcasts are not likely to have much effect on non-believers. Believers, however, are more predisposed to consider the claims of our Christian broadcasts. If they are sufficiently reinforced and strengthened in their convictions, they may be inspired to go out and engage in the more direct type of evangelism -- the person-to-person approach -- which holds out more hope for some accomplishments.

There is another factor. If the lukewarm and disinterested are to be attracted to the church in any way (whether through the mass media or otherwise), there must be strength and vigor in the local community of Believers. Every means should be employed to increase this strength, including the use of radio and television. Otherwise, a person who has been encouraged to consider involvement in the life and work of a Christian congregation may be disillusioned by the conditions which he finds there....

I am not advocating, of course, that *all* religious broadcasts be planned for the sake of Believers. I am taking issue with the viewpoint often implied in meetings of religious broadcasters that the views and needs of Believers should *never* be taken into account in the preparation of programs.

Before we say any more about the audience of Believers, as distinguished from the Interested and the Indifferent, we should admit that this three-fold division of people has its limitations. It is a useful classification for our purpose but it can be misleading. Whenever human beings are divided into groups, the lines of separation are bound to be blurred. In this case it would be wrong to allow our system of categories to suggest that all the interests, problems and needs of Believers are totally different from those of the Interested -- or even the Indifferent. There are sub-classes such as intellectuals, the industrial

masses, the teen-agers. Such sub-classes cut across each of our three groups, while representing at least as great a cultural homogeneity as any one of our three categories. In radio and television, as we shall see later, we are dealing with particular art forms, and the responses of listeners-viewers to religious broadcasts may be conditioned by many factors other than religious commitment as such.

An Interest Factor for All

Sincere believers do, of course, have certain distinctive characteristics (or at least inclinations), but these should not be exaggerated to the point where we conclude that programs for Believers can have no interest for anyone else -- or that Believers will have no interest in programs for the merely Interested or Indifferent. Such a position could be taken only by persons who subscribe to a doctrine of perfectionism. Even then the position would be difficult to defend.

The point I am making has various practical applications, one of which is the importance of encouraging Believers to tune to broadcasts which are planned for the unchurched -- both for the sake of the Believers themselves and for the sake of the relationship between Believers and their inquiring friends.

It is not only true that some Believers have much in common with the Interested and the Indifferent but it is also obvious that there are many differences among Believers. We are all very familiar with the differences in doctrine, tradition, ecclesiastical organization and social outlook. To some extent, these differences follow denominational lines. To some extent, they cut across them. In any case, the differences create problems for religious broadcasting.

Attitude to Controversial Issues

In view of the diversified nature of his audience should a religious broadcaster avoid all controversial issues, both theological and social? Should he confine himself to those central truths on which there is general agreement among Protestants? Then what about the areas of disagreement with Jews and Roman Catholics? Are the air waves the wrong place to "air" these controversies? And what about social and political matters? Should religious broadcasters avoid these fields for fear of appearing to identify the Church with one or the other side of an argument on which there is sure to be disagreement among Believers?

It must be admitted that there is some danger in allowing the mass media to give an exaggerated impression of our differences. Current standards of news reporting place great value on conflict and disagreement. Whenever given the chance, the professional newscasters will devote time to controversies among churchmen. We should, therefore, be on guard against allowing the media to sensationalize and distort our disagreement.

In my opinion, however, it is a great mistake for us to conceal or even minimize our differences. In America in past years we have experienced the folly of disregarding differences of conviction in religious broadcasters. There was a time when broadcasters were convinced that they should

not use the public air waves to "give offense" to any religious group -- which came to mean avoiding saying anything with which an adherent to another faith could disagree. This eventually led to such innocuously neutral programs that they lost all flavor. They were so diluted and sterile that there has been a re-examination of policy. Now most of us at least advocate more straightforward presentations of convictions.

To uphold this right in a modern society we must be as alert to maintain it for others as for ourselves. Too often we advocate it for our own point of view but protest when it is exercised by others with whom we disagree. All sincere Believers share the desire to make a prophetic witness in a secularized society. We may differ in what we have to say, but our best hope for maintaining the freedom to say it lies in defending the rights of all. Far from compromising distinctive beliefs, this form of coordination protects their chances to be expressed.

Broadcasts featuring different church traditions can broaden the understanding of believing listeners-viewers. In some cases, a person who is a committed Christian but restive within one ecclesiastical tradition may discover that another tradition is more in line with his convictions. Presentation of the diversity of traditions may keep a person from rejecting affiliation with the Church merely because one particular branch appears to him to be utterly ungenial.

There is good reason, too, for religious broadcasters to take a clear and forceful stand concerning public issues. This is, admittedly, difficult -- and even dangerous -- but this may be a point where religious broadcasters are called upon to "die daily." Whether we are Anglican or Methodist, Reformed or Lutheran -- whether we are Protestant, Catholic or Jew -- we boast of a prophetic heritage which recognizes that God is at

the center of life and that to exclude Him from any area of society is to deny Him.

We have all noted that in the biblical tradition there is no such thing as a distinction between the religious and the secular. God is related to every aspect of life as Creator, Sustainer, Judge, Redeemer, Sanctifier. When we speak of a secularized society we are recognizing the fact that in our generation God has been pushed into a corner. A few books are reserved for Him, and a few hours in the week; but, otherwise, even among professing Believers, He is connected primarily with the hazy past and the uncertain future.

Contribution of the Media

Radio and television, as media of immediacy, should be employed by the churches to help in destroying this disastrous image by making clear that God is Lord of the *here* and *now*. The light and the salt of the Gospel should be communicated with new vigor, even though this involves great risks -- not the least of which is the risk that when we decide what to say on controversial issues we will be guided more by our own prejudices or by the persistent voices of influential colleagues than by the still, small voice of God. Here again, however, may be a point where we are called to "sin bravely" and fall back upon the mercy and the consolation of God....

I referred several minutes ago to research which indicates that the mass media by themselves seldom bring about changes in attitude or opinion. In these same studies...it is reported that the only notable exception occurs when the mass media are dealing with a *new* issue -- that is, when listeners-viewers have not had time to reach conclusions and acquire prejudices. When, therefore, the public is confronted with a new issue, the Church could exercise considerable influence if spokesmen would take the lead instead of waiting

DR. RICHARD FAGLEY (New York City), executive secretary of the Commission of the Churches on International Affairs, speaks to the U.S. Conference for the World Council of Churches, urging a "new balance" between the world's food and population. Dr. Fagley is author of the recent book, "The Population Explosion and Christian Responsibility." The CCIA is a joint agency of the World Council and the International Missionary Council.



RNS Photo

until all other groups have made their positions clear....

Even when attitudes are not changed by programs on controversial issues, the broadcasts may serve an important purpose by conveying an image of the Church as vigorous and relevant, rather than decadent and detached.

Turning now to more traditional functions of religious broadcasting, let us consider the audience for worship programs. In America, in the past, this type of program has often been discounted on the grounds that it attracted only a small audience -- an audience composed almost exclusively of faithful church-goers. However, some of these programs (especially when they originate in the community where they are broadcast) attract surprisingly large audiences -- or at least audiences no smaller than those of other religious programs. We have also found from audience research that it is not unusual for one-half of the audience to be only occasional or non-church-goers -- a much better record of "outreach" than that for most church activities....

Even Believers have a need for broadcast worship services. Some are bound to be shut-ins, either temporarily or permanently. Others are compelled, in our industrial society, to work in factories or shops on many Sundays when services are held. Most have reason to participate in more worship services than they ordinarily attend. As we have already noted, their experience may be enriched by exposure to other traditions. They may find fresh stimulation in the preaching. (No single preacher can exhaust the meaning of the Christian Gospel -- and radio and television make it possible for Believers to hear preachers who will never be guests in their local pulpits.

The Program Personality

This matter of preaching in broadcast services presents its own problems. There are many devoted, respected pastors who have much of value to say to members who know and love them but who have great difficulty in holding the attention of unknown, non-captive audiences. Care must be exercised in selecting ministers to represent the church on radio and television. This selectivity, however, must not go to extremes. The broadcasting industry is convinced of the appeal of familiar personalities, and the search for capable oral communicators may lead to the creation of what a fellow-countryman of mine terms "celebrity gods" -- clerical pin-up boys whose ministry becomes warped by the pressure of publicity.

I daresay most of us have concluded that the only satisfactory approach to this problem is to develop a pool of capable, experienced broadcasters among whom we can divide the broadcast time. Thus the audience can derive benefits from the intimacy that repeated broadcasting establishes and yet we will not be making such a celebrity of any one broadcaster that his ministry will be jeopardized.

Even when the problems associated with the preaching can be resolved, broadcast worship services have obvious weaknesses. For a few persons the broadcast services may become a substitute for direct participation in the life of a congrega-

tion. Most listeners-viewers will find it difficult to be more than mere spectators. The choir and the organ may be superior to the music in the neighborhood congregation -- but a person is unlikely to join in the singing while sitting at home. The whole listening-viewing situation is different from one where Believers have congregated for corporate worship.

A Source of Instruction

It is true that worshippers in the church may be disturbed by restless children, coughing neighbors or low-flying aircraft, but there are usually greater distractions in the home. The most certain conclusion concerning worship broadcasts is not that everyone who sees or hears a worship program will engage in worship. At worst, it may be another "show." More positively, it may be a source of instruction rather than any form of meaningful worship.

Broadcasting does offer possibilities for teaching. Radio and television programs can articulate aspects of the Christian faith. They can portray experiences and relationships of the Christian life and work in home, church, community and world. This instructional function may well be the most helpful use of radio and television from the standpoint of Believers.

Even broadcasts planned for persons with very little Christian background may be helpful to Believers because producers of such programs may have labored to present material with unusual clarity and attractiveness. Believers may thus grasp it for the first time. They may also wish that communication within the church were equally clear and attractive....

For children, too, broadcasting can contribute to religious instruction. Radio and television series correlated with church school curricula can supplement, enrich and perhaps correct the educational efforts of local congregations.

Not many audiences for instructional broadcasts will be vast -- in mass media terms. But an occasional program will be surprisingly appealing...But, even when this is not the case, the Church is accustomed to working through minorities -- and by means of the mass media it may be in touch with a much larger minority than would ordinarily be the case....

Stimulation of Interest

Even when instructional broadcasts do not transmit great quantities of information they may stimulate interest which will lead to private investigation and reflection. This is the principle function of discussion programs -- which often appear to confuse issues rather than clarify them.

The familiar time limitations must be kept in mind in planning instructional programs. In most countries, broadcasting features short programs. In competing with television in America, radio has turned to shorter and shorter time segments. What was fifteen minutes in length becomes five; what was five becomes one. When religious programs are subjected to this compression the result may be distortion. When the "Good News" is compressed into a capsule it is often transformed into just

another pink pill. There is an incongruity in speaking of the *eternal* God -- then limiting Him to four minutes thirty seconds.

It is true that many religious broadcasts, as well as sermons, could be improved by judicious cutting. But this is often because the program or preacher has little to say anyway. On the other hand, some five-minute programs can provide effective instruction when themes are selected so as to take the time limit into consideration....

What I am really saying is that there should be room on the air for instructional programs of varying lengths. We should not have to cramp all ideas into such short programs that they are mutilated and deformed -- but this need not cause us to despise the brief periods which can be important if used judiciously.



MISS FUTABA HANAYAGI of the United Church of Japan (Kyodan), in a dance created by herself to the hymn "When Peace Like a River," with church choir.

Broadcasting and the "Fine Arts"

When religious broadcasters venture into more complex and less traditional forms of programming -- such as music and drama -- additional problems arise. Through the flexibility of radio and of television all the wondrously varied faculties of the human imagination may be called upon to express the Christian faith concerning God and man. In earlier centuries Christians expressed their deepest convictions in music, painting, poetry, sculpture, dance and drama. Today, however, few of the great creative artists have a Christian orientation. There is even a low level of artistic appreciation in much of the Christian community. The years of church history in which there was a suspicion and even a rejection of art have left us with a poverty of creative and critical abilities, causing a discouraging problem for broadcasters....

There is a pressing need for the blending of genuine artistic creativity with theological sensitivity. Religion has much to learn from art --

and art is not necessarily compromised by exposure to religion. But the relation between the two must not be artificial or imposed one upon the other. The blandness of many programs is due to their concoction as sugar-coated pills when they should, instead, be seasoned food.

Integrity and Validity

It is a mistake to build a program by the authorizing of a committee to formulate the religious message, then the hiring of a clever craftsman to deliver the capsule with which to deceive an audience into swallowing the distasteful medicine. The artistic form taken by a program is an integral part of its communication nature. Christian educators are beginning to realize this in connection with artwork used in church schools. Broadcasters must become similarly aware of the artistic dimension of programs. A theological concept may be distorted by an art form in which it is expressed; an art form may be destroyed by a theological idea superimposed upon it. However, it is entirely possible for a program to have both artistic integrity and theological validity. This is the ideal! It is enticing to contemplate but agonizing to pursue.

When we become aware of this problem of the relationship of Christianity to art, we begin to sense the complexity of the communication process. No matter how carefully religious broadcasts are planned, the influence on many listener-viewers will be different from what has been anticipated. In most cases no lasting impression will be made. In many the results will be less than hoped for. In a few the Spirit will work beyond our expectation. But in almost all instances the influence will be at least slightly different from our intentions. This is true with sermons and books -- and it is ever so much more true with radio and with television.

It is important to realize that radio and television do not simply transmit a program. They transform it. In many cases they make production demands which bring about specific alterations in a presentation. In others they provide a framework which affects the response of listeners-viewers to the production. Mr. Harmon Grisewood of the British Broadcasting Corporation has stated this problem in a provocative way:

A Listener Temptation

"The temptation for the listener which I do not think can always be resisted is to acquire the habit of regarding the serious material that is broadcast as merely entertainment on a different plane; to regard the sequence of speakers -- poets and scientists, philosophers, politicians, priests and scholars -- as a cavalcade of 'entertainers.' As so many 'turns', you might say, in an intellectual cabaret, without realizing that what is said is either true or not true, and that ultimately some decision must be reached."

More and more specialists in the mass media are coming to the conclusion that the greatest significance of a broadcast lies not in the words but in the image conveyed. The verbal portion, of course, contributes to the image; but even at this point the connotation of words is as important as their denotation, and lexical meaning is influ-

enced by syntactical and grammatical arrangement, as well as by the personality of the speaker.

In broadcasting to Believers we must ask not only what we are saying but what images we are conveying to them. Is a clergyman being portrayed as so detached, aloof and free from temptation that no one weighed down with the burdens of human existence would dream of coming to him? Is he presented as just another "jolly good fellow"? Or is he an authentic human being? The *British Weekly*, in speaking of religious television, once called for fewer "smooth, spruce and scrubbed clerical professionals; more of the life-worn, life-battered veterans who speak to us out of the riches that are manifest in their very refusal to try to persuade us about anything -- who seem to be saying simply: 'This is what I know, but I can only repeat it. You must find it out for yourself'."

A Pertinent Warning

The absence of a direct person-to-person relationship affects the images conveyed and handicaps such broadcasts as counseling programs. I understand that on the Continent, as in the United States, there are broadcasts in which a clergyman sits in the studio with a telephone at hand, offering to deal with questions of listeners. This type of program can suggest an image of a clergyman as someone who is accessible and deeply interested in the needs of all people. However, it can also suggest that clergymen are quick to give glib, superficial answers to all questions. Such programs offer to some people the same surreptitious invasion of privacy made possible by party-line telephones. To avoid this trap the broadcaster must make it clear that some questions cannot be considered soberly without knowing a great deal more about the questioner. He can also make it clear, if he will, that in any case he does not possess the answers to *all* questions. Failure to exercise such caution can indeed be disastrous.

This concept of the Church's "image" might seem to be important only in relation to the lukewarm and the disinterested, but it has significance also in terms of its effects on Believers. There can be a result which we would call a "circular effect" -- by which I mean that the Church in preparing a broadcast may decide how it wishes to be represented before the public and then the believers may proceed, consciously or unconsciously, to conform to this pattern. The outcome may be good or bad, depending upon the validity of the pattern selected.

To What Extent "Advertising"?

In America we have seen the great danger of allowing questionable advertising techniques to influence our communication efforts. Broadcasts which portray the Church as "a nice organization to which to belong" reinforce the tendency which unfortunately prevails in some localities to look upon the Church as a congenial club which will provide congenial social contacts, respectability and a vague sort of "lift."

This circular or boomerang effect is important not only to Believers in general but to religious broadcasters in particular. Our efforts

DR. BACHMAN is professor of practical theology at Union Theological Seminary in New York City and a recognized leader in Christian broadcasting. His book, "The Church in the World of Radio and Television," was released this year by Associated Press. Many of his comments to the WCCB representatives at the Oxford Conference were taken from this highly informative and challenging volume on the mass communication media as they are being used today and as they *should be used* tomorrow. According to Dr. Bachman, there is need for a policy of creative collaboration, of constructive criticism of the media by the clergy, by Christian advertisers, by members of the radio-TV industry.

to come to terms with the media, our struggles to learn to use them effectively, are bound to have an effect on all of our preaching and teaching.

When broadcasting even to Believers we are conscious of the fact that we must work harder than usual to hold their attention. This can be healthy if it drives us to a re-examination of what we are trying to communicate, if we attempt to speak the Word with such clarity that at least some listeners or viewers may perceive its relevance to fundamental human needs. This does not mean that we adopt the advertising technique of asking what listeners-viewers want and then making whatever claims are necessary on behalf of the Church to supply that want. It is all right to meet listeners-viewers where they are, but it is hardly worthy of a Christian broadcast simply to leave them there.

The Acceptable Approach

The emphasis on relevance must not become merely an accommodation to man's situation, reducing the Word to a psychological or a sociological panacea. Christian communication should deal not only with questions people are asking but also with questions people *should* be asking and *will* ask if given a little stimulation. David Read may have had the plight of the broadcaster in mind when he said: "The preacher who is sensitive to the public pulse at any given moment is always under the temptation of responding to a popular demand rather than demanding a popular response. In other words, he is eliciting, probably unconsciously, his message from those to whom he speaks, rather than witnessing the truth of the entrusted message."...

In dealing with Believers we have a special opportunity which we should not fail to grasp. Believers do gather together in local congregations, and we should encourage them to give attention to broadcasts, both religious and secular, in their group meetings. They may watch and listen together, or they may discuss a program previously broadcast into their homes. In either case a thoughtful discussion under capable leadership can be very helpful. This process not only can make the most of a particular program but also it can help to develop more discriminating listeners and viewers for all programs. I suspect that this is as pressing a need as any that exists in religious broadcasting today.

Canon ROY McKAY

Great Britain



**The Interested Are Seekers after Truth and
what we say to them may serve to shake up**

The Believers

.....I would like to emphasize that it is indeed impossible to draw any hard and fast line between the categories under consideration -- the Believers, the Interested, the Indifferent. Each one merges into the next, and some programs that are broadcast will probably speak to persons in all three groups. But from the point of view of religious broadcasting, the middle group -- the Interested -- is to my mind the most important.

There are two reasons for this. First, I think we may fairly compare the Interested to the "God-fearers" of the *Acts of the Apostles*. The God-fearers were a bridge between the Apostles and the pagan world. The success of St. Paul's mission was largely due to the fact that the God-fearers became fully involved in the community of the Church and its outposts in the pagan world. Like them, the Interested are aware of the "tradition" -- the law and the prophets -- but they are not shut up within it. They are seekers after truth in a world which offers them as many different types of "mystery" religions as did the religions of the First Century. Just as then the new faith broke through by abandoning the narrow limits of a sterile Judaism to find its fulfillment in the Gentile world, so today if Christianity is to make an effective break-through in our situation it will be because the Interested become fully involved.

"Shaking Up" the Believers!

The second reason is that what we say to the Interested may serve to shake up the Believers and lead them to abandon their ivory towers. In the words of Paul Tillich: "We must undercut the complacency of those who assume that they know all the answers and are not aware of their existential conflicts." Some of our best programs are not at all well received by some of the Believers. This I regard as a sign that we are doing our job well.

This leads me to another point -- the place of denominational teaching in religious broadcasting. Clearly, it must have a place, but it ought not to have the *first* place. Here I can only speak for the situation as it is in Great Britain. There are some Believers listening to and watching our programs who are obsessed by denominational

issues, many of them irrelevant in the present situation. Of course, the committed Christian must have his denominational loyalty, but it is not the prime business of religious broadcasting to foster this loyalty. We ought to be mainly concerned with the great central truths of Christianity -- God and His relationship to the world, Man's nature and destiny, the meaning of life in terms of the Christian Gospel. There is a proper place in religious broadcasting for controversial programs between Christians on these fundamental issues. This is the kind of enterprise which prevents non-denominational religious broadcasting from becoming wishy-washy.

Nature of Listener Involvement

My next point refers to the nature of the involvement of the listener and viewer in broadcasts of services from a church. Probably we would all agree that in any such broadcasts there is some loss of "involvement" for even the most sincere and attentive Believer. The Church is a community of time and place, a localized body. Its worship can only be fully shared by those who participate in the total local witness. A mere listener or viewer cannot be involved in the same fully personal way. Here radio may have an advantage over television as it is less easy in radio to be merely passive. The listener to a church service chooses what he sees, the viewer does not. He sees what the producer chooses for him to see. This may well be a distracting element -- and, in any case, it places a heavy responsibility on said producer, who must have a full understanding of the meaning of the act of worship.

We might also consider the relationship between content and presentation. Probably we have all known examples of unhappy marriages between these two. They are two parts of one whole, and we have to respect both the autonomy of the medium and the autonomy of the Gospel. I believe that this can best be done when there is one man who has both the necessary religious and theological understanding and the technical expertise....

In a recent Audience Research Report of the B.B.C. it was stated that the popularity of re-

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Professor van STEMPVOORT

The Netherlands

Theology is a needed tool for the "inner circle." It is not the most apt or effective instrument with which to approach *The Non-Church Modern Listener*

Holland is quite a peculiar country, as you know. The old story says: With one Dutchman, you have a theologian; with two, you have a Church; with three, you have a schism. And our Secretary of the World Council of Churches, Dr. Visser 't Hooft, adds: The fourth Dutchman starts an ecumenical movement. And thus a hopeful, new perspective is opened.

The work of broadcasting and telecasting is most effective for the opening of such new perspectives. It is the modern means of demolishing church walls.

I should like to consider one audience group: those people on the fringe of the Christian tradition -- the Interested. We have said: This group takes part occasionally in church worship; its members are sympathetic to Christianity and interested in religion -- but for a variety of reasons they do not commit themselves fully to the worship and faith of the churches.

I cannot speak with certain authority concerning all members of this group under consideration. I am not sufficiently well acquainted with

the "industrial masses" as such, with teen-agers, with children, to feel that I can speak of them with any inspired insight. I have a special concern for the "intellectuals" -- but in a very broad sense only. I think here not only of the "academically educated" but of the "educated in general."

Who Are the "Educated"?

The "educated in general"? People who read books, who go to the theater, who speak about and think about matters of life and of death. Such people are found in all classes of society. We must take care not to limit this group too narrowly....The spreading of culture and of scientific understanding is a most gratifying aspect of our day. The lower classes of society are steadily "climbing." I believe the best description of the group we have chosen to call the Interested -- speaking as regards their religious concern -- is: *people who are thinking about life and death.* And we add: *People who are not satisfied with church life as it is today.*

Among young people I have one special group in mind -- the seventeen- and eighteen-year-old college students. I believe this to be the most open-minded group of all....Taken all together, this is a very large group. It is steadily growing and it demands special attention. As broadcasters we would err seriously were we to underestimate this audience. We must accommodate ourselves to society as it is today -- not as it was before 1940, for instance.

In thinking of religious broadcasting my first thesis is: all men are religious, in one way or another. Therefore, we may consider everyone as "interested." This is a much debated thesis, but I believe it is a sound one....There is no people on earth without some kind of religion. Remember -- "there is no atheist in a foxhole." Everyone has within himself some form of religious feeling, some spiritual potential.

This religious potential may not show itself in a mature Christian faith. A person can indeed be "religious" without necessarily being a Christian. I don't believe that the task of the Church

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religious programs increases as the age of the listener increases. This should cause us to think, though not to despair. The same report says that religious program popularity is greatest among those of the lowest educational group. This seems to me to be little less than damning. And I would say that in all our programs for Believers at least we should seek first of all emotional and intellectual maturity and integrity.

Among Believers we find both the greatest allies and the greatest enemies to the communication of the Christian Gospel. It is not for us to judge between the sheep and the goats, but I think we shall be wise as religious broadcasters if, in preparing programs for the Believers, we keep very much in mind those many others who should be their concern as well as ours -- I refer to the *Interested* and the *Indifferent*.

is to smother this religious potential; the task is to direct it aright. It is for religious broadcasters to apply themselves to bringing to the surface this potential. The only question is -- how shall we go about doing it?

The Ubiquity of the Media

Because of the ubiquity of radio and television our problem today is a special one. These media are everywhere. They enter homes uninvited. They spout words and scatter pictures all over the world. Among these words and pictures are -- sometimes -- the Christian message. This type of communication is not the old-fashioned communication. A church congregation is a captive congregation, but its members are in the sanctuary of their own volition. They are there for the simple reason that they want to be there. With today's methods of communication we find that the situation is radically changed.

With 1925 came a communications revolution -- first radio, then television. Before that time many people had little opportunity either to see or to hear about what was going on within the churches. Today man has no excuse for such lack of knowledge. He now hears. He now sees. He is aware of the differences in church interpretations. He is informed on the struggles of the ecumenical movement. He knows where to find information on comparative studies... All this is true of non-believers as well as of Believers.

We have spoken of the "secularization" of our modern world and of the attendant dangers. At the same time, I believe, the Church has never been so *omnipresent*. We have a new challenge. Through radio and television we are receiving a very real and potent response...

It is doubtless true that, to date, no really thorough investigation of the influence of religious broadcasting has been made. I have an idea that any such investigation might surprise us. I believe that the Gospel -- and the Church -- are to be found in more homes today than ever before in our history -- to be entering homes in a very personal way.

Everybody Can Know About Us

This ubiquity of the Church, through the broadcasting media, places upon us a heavy responsibility. The pre-1925 communications limitation is no more. Now it is possible for everybody to know what is going on in our churches. Everybody can listen. Everybody can look. Everybody has at least a smattering of information about things religious. This is the reason that, more than ever before, church leaders must take into consideration three groups -- the so-called irreligious, those who are merely "interested" and the dedicated church-goer...

Our first responsibility is to determine how best to approach these groups. We must, above all, have a certain "feeling" for our audience. We must think of our listeners as individuals. We must talk to them as individuals. (When I am broadcasting I find myself speaking to the technician behind the glass window -- and afterwards we frequently have a personal talk about what has been said.)

Many church people do not find it easy to accept what I previously said -- that, in one way or another, all men are "religious." Apparently many broadcasters do not accept such a statement. The result is that they repel both the "merely interested" and the so-called irreligious. People in these groups are the ones, whether they admit it or not, who are groping -- who are seeking God. They are well able to detect to what degree a broadcaster takes seriously their need for help, to what degree he is prepared to answer their many questions. Psychology tells us that the average person "closes the door" to all who fail to take him seriously. This places a great burden of responsibility upon those of us who are religious broadcasters.

Without surrendering our own principles, we must learn to meet on their own ground those listeners with whom we disagree. We must make every effort to understand them, to alert ourselves to *why* they think the way they think. Only when we make such an effort can we really comprehend what it is that is keeping them away from the church. Specifically, we must be aware of what they read, what they look at, how they live from day to day. We must remember that many of these are persons who, by our standards or otherwise, "live life to the hilt," so to speak -- even more than do many church-goers.

Methods of Appeal

Let us consider some of our speakers and writers who, I believe, have presented the Message in a manner that reaches listeners who are outside of the church proper.

I remind you first of C. S. Lewis and his *The Christian Behavior*. In my opinion this volume contains some of the best radio talks ever aired. Recall the first talk -- opening with the illustration of the boy who was asked what he thought God was like. His reply was that, so far as he could make out, God was "someone who is always snooping around to see if anyone is enjoying himself, then trying to stop it." From this beginning Lewis moves on to a discussion of eternal life -- the most "unmodern" subject we can present but a subject that our non-believers desperately need to know more about.

One reason that the material in *The Christian Behavior* is so effective is that Lewis *knows what he is talking about*. He knows, from experience, the problems of the people to whom he is talking. Lewis himself was at one time an atheist. His own confusion increased his understanding of confusion in others. He was a mature man before he joined the church. He now has the gift of expressing himself in such a way as to reach the many listeners who are groping toward spiritual decisions as he once was.

Another leader who knows how to move the modern questioner with the timeless Message is the German theologian Helmut Thielicke. And there is the well-known French philosopher and dramatist J. P. Sartre. Sartre, for instance, gives us the first half of the parable of the Prodigal Son, without completing the story. He does not speak of the young man's repentance and return. Yet today's seeker after God recognizes himself with greater shock when he hears this Sartre version

than he does when he is given the entire biblical parable. This is the type of person who reads "modern literature." This is the type who listens -- and listens with amazing concentration -- when the Gospel Message is presented through the words of today's dramatists and philosophers.

"The Man Born to Be King"

"The Man Born to Be King," by Dorothy Sayres, was -- at first hearing -- a shock to many listeners. Mr. J. W. Welsh, director of religious broadcasting of the B.B.C., said in his foreword to the drama: "*The Word was made flesh --* . How many of us dare to believe that? Some of us are quite incapable of believing that Christ laughed, said 'good morning' or was in any sense fully human. There is so much 'cotton wool' between us and what really happened that many of us are now incapable of listening to the true story of the Christ. We dare not 'behold the Man.' We dare only behold our easy and comfortable version of him. Is this reverence? Is it not, rather, the main reason why the Gospel story does not arrest, convince, attract, compel men to a decision?"

Through the medium of today's literature men can frequently "see themselves" -- and subsequently recognize themselves in the cherished Bible narrations. Then, indeed, we have a communication "in the Lord."

Theology as such holds a venerable position in the Church. It is a necessary tool for the "inner circle." It is not the most apt instrument with which to approach modern man...

Let's Turn to Literature

I believe that broadcasting professionals today have a great opportunity. They have the chance to discover and to present modern writings by a C. S. Lewis and a Dorothy Sayres, for instance -- outstanding examples of non-theologians with theological comprehension and spiritual insight, with a sensitiveness to the needs of modern questioners and seekers after truth. Writers such as these follow the method of Christ himself as he gave his message through picture and story. Without being held back by any required loyalty to a theological body or "Holy Synod," our broadcasting companies are free to find more writers such as these. Writers who are aware that many of the old

pictures in the picture-book of the Church must be replaced by new ones if there is to be a response from today's "educated man." We religious broadcasters have much to learn from writers such as these whom I have mentioned.

There is one thing which we, as church leaders and theologians, must never forget. It is wrong to give the appearance of patronizing, of condescending. Our modern audience is an intelligent audience. It is an audience that knows at least something of the Gospel and of the Church. It is an audience -- I repeat -- that does have a religion, regardless of what particular form that religion may take. Being intelligent, the listeners in this audience are quick to recognize any approach that is insincere -- or that is overly cautious -- or that is distastefully "showy."

We Must Be Outspoken

When we are attempting to reach the educated, non-church-going Interested we must not "soft-pedal" Truth. We must be honest. We must be outspoken. We must be positive, not negative. In the main, these listeners have a common weak spot -- they are ecclesiastically *unsocial*. They are holding themselves aloof from the everyday problems of church life. In attempting to clarify their religious confusion through the medium of broadcasting only, they are using radio and television merely as *escape mechanisms*. We must be frank -- and tell them just that, without softening our statements or evading the issue. We must hit "straight from the shoulder."

Further, we must remember that the educated listener is the listener who wants to read what he has heard after he has heard it. As broadcasting leaders we must see to it that wisely edited, follow-up printed matter is available to such a listener.

Let us never forget that Jesus Christ was deeply concerned with the people about whom we have been concerning ourselves here -- I mean, of course, the Interested. Simon the Pharisee and the woman with her alabaster box of ointment -- and Jesus saw what Simon did not see! Philip, whose eyes were opened by the Holy Spirit, that he might speak to the questioning Ethiopian. And St. Paul, through whom the Church was taken to the Interested of the entire world....



DR. OTTO PIPER (left), professor of New Testament at Princeton Theological Seminary since 1937, receives West Germany's "Cross of Merit" from CONSUL GEORG A. FEDERER in New York. Looking on is MRS. PIPER. The decoration was bestowed in recognition of the theologian's work as founder of the Emergency Committee for German Protestantism, Incorporated.

The Rev. MICHAEL de VRIES

The Netherlands

The primary aim of any religious broadcaster should be a revising of the Church's outdated image that it may challenge

The "Fringe Audience" of Today

I first have to get it off my chest that...I am haunted by the fear that the company present here expects me (1) to give a sharp, clean-cut definition of the various radio-television listener types interested in religious programs, and (2) to indicate a clear, over-all picture of the appeal the various types of programs have for these various types of listeners. Right from the start I confess that I am not prepared to do this.

For any such judgment one would have to be informed on audience research results in a multitude of countries. One would also need to take into consideration the diversity of historical, spiritual, economic and sociological backgrounds of these countries. I do not feel competent to do this. I shall go even further and confess that I cannot even give such a picture as regards my own country, the Netherlands.

The Netherlands, for instance, is a country where program producers are not inhibited by such ratings-nightmares as are called *Hooper* or *Neilsen* or whatever other names the gentlemen have who earn their daily bread and butter in the audience research business. The absence of such inhibition is due to the fact that, in my country, such field research has been attempted only once or twice at most. Any consideration of strictly religious programming has been far too inadequate to form the basis for any sound deductions.

Radio-TV in the Netherlands

What remains for me to do is merely to indicate what is actually taking place in the Netherlands -- leaving it up to you to judge to what extent the situation is comparable to your own.

In my country we have five radio and television companies, plus two church bodies responsible for broadcasting time which is allotted by the Government. Five of these seven organizations do have a definite concern for and interest in religious programming.

Let me list these organizations:

NCRV -- (*Nederlandse Christelijke Radio Vereniging*)
An association of individual Christians of Orthodox-Protestant persuasion.

VPRO -- (*Vrijzinnig Protestantse Radio Omroep*) A liberal-Protestant association, smaller than NCRV.

KRO -- (*Katholieke Radio Omroep*) A Roman Catholic organization.

IKOR -- (*Interkerkelijk Overleg in Radio-aangelegenheden*) The radio and television committee of the Ecumenical Council of Churches.

CVK -- (*Covent van Kerken*) A combination of non-ecumenical churches.

....I shall consider here only NCRV and VPRO, together with IKOR and CVK (the two bodies to which broadcasting time is allotted for religious programming).

Attitude Toward Fringe Listeners

It is understandable that these four groups, among which the air-time available over the two Dutch transmitters is divided more or less proportionately, aim to serve non-Christian listeners as well as dedicated Christians. And I limit my thinking at this point to those fringe listeners -- the Interested.

Suppose we consider first some of the reasons these listeners attend church only occasionally, refrain from making a full commitment to its faith and worship.

I believe a major difficulty is that these potential radio-television listeners consider the "image" of the Church, as it is presented to them today, to be a nineteenth century image. In spite of the changes within the Church that have taken place under the influence of stirring events and challenges, to thousands of people the image of the Church remains *Victorian*. This is an image which they consider bourgeois and outdated. Meanwhile, public affairs and public relations experts tell us how vital it is that any product have image-appeal....

Forgive me if I do not sound sufficiently "pious," but I maintain that the primary aim of any religious broadcaster should be a revising of

the Church's outdated image that it may more truly portray the nature of the Church today. I am inclined to think that this is the point where evangelism, as well as pastoral care, among the Interested must begin. Traditional worship services are not likely to be the radio or television format most appealing to this audience. Skillfully presented feature programs of one kind or another would be far more successful.

Clarifying Impressions Essential

Let me indicate the type of program I have in mind. In Holland, for instance, Sunday observance is a controversial subject. People who sometimes consider themselves dubious Christians because they spend their Sundays differently than does the committed Christian may well be interested in the attitude of churches other than their own toward Sabbath observance. Their thinking will doubtless be clarified when they find that not all churches follow the pattern traditional to those in their own geographical area.

Notwithstanding the art, music, film and religious drama departments for which many of today's churches have shown enthusiasm, innumerable persons still live under the impression that the Church is concerned only with *heaven*. They believe that the Church chooses to isolate itself from worldly activities, however admirable said activities may be. A radio or television program in which competent critics comment on the current cinema, the stage, the concert hall, sculpture and painting -- not restricting themselves to the so-called Christian fine arts only -- well, such a program might be an eye-opener to all those persons for whom the image of the Church is that of an isolated, backward organization.

There is a second reason that explains why many persons cannot bring themselves to a full church commitment even though they are definitely aware of and friendly to the Christian message. The grudge such persons hold against the Church is that -- in an age when our very survival is at

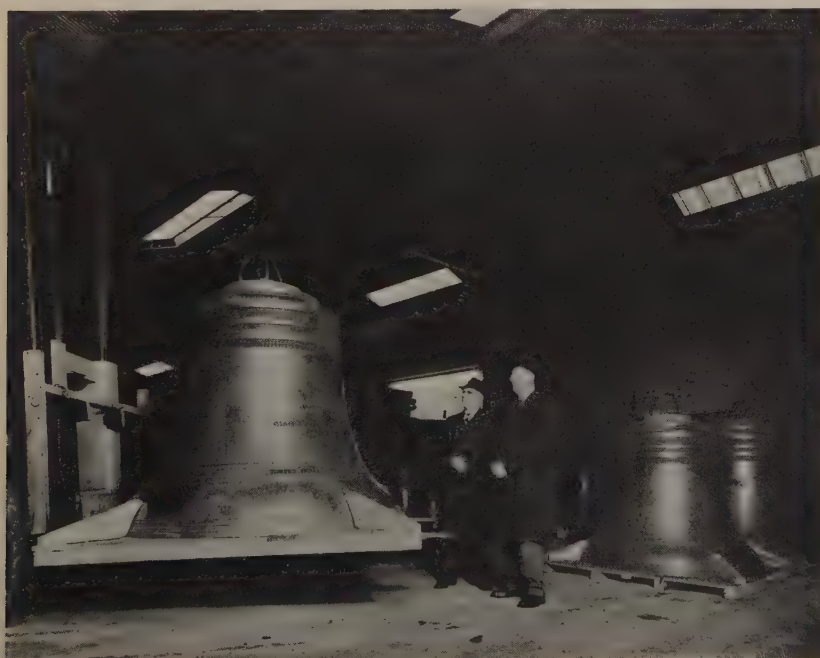
stake -- said Church remains aloof from the problems of everyday living. They find themselves asking where the Church comes into the picture at this frightening time when nuclear energy, outer-space traffic and atomic warfare are subjects of general conversation.

These people cannot think of the Church as a Mother, caring for and guiding her children. Instead, they regard her as they would regard an elderly grand-niece who lives in some remote provincial village. One simply can't imagine Christmas without her, because she's "never missed a Christmas yet"; but there is a sigh of relief when she goes back home where she belongs. In this context I would remind you of what T. S. Eliot says in his essay on poetry and drama: "People who go deliberately to a religious play at a religious festival expect to be patiently bored and to satisfy themselves with the idea that they are doing something meretorious." I must add that the same seems to be true with many persons who attend a church worship service. They are unable to see what it has to contribute to questions of private and public and international affairs....

Denominational Divisions Confuse

Still another reason given by many for not fully committing themselves to the Christian Church is the existing ecclesiastical division -- the multitude of denominations, each one claiming to have the Truth. "How are we to know which one is the right one?" I have heard people ask. This disregard of the Lord's command that "all be one" I believe to be a basic weakness of the Church. What is more, it contributes to the misconception that Christian belief is a *matter of opinion* for scholars and church "professionals" but not for the average layman.

In order to stifle this misconception Christian broadcasters should make a greater effort to promote the ecumenical attitude.... "Ecumenical," in Holland, is often pronounced "economical." Hardly anyone of the fringe group -- the Inter-



This giant bell weighing six and one-half tons is checked on its arrival in New York from Holland for installation in the tower of the "Presbyterian Kirk in the Hills" at Bloomfield Hills (Michigan). The shipment included 77 bells, with a total weight of more than 60 tons -- for what it is believed will form the world's largest cast bell carillon.

RNS Photo

ested -- knows what it is all about. Realizing this, IKOR some time ago started a program series of spot announcements highlighting Interchurch Aid. The program was called *Wild Geese*. Title inspiration was a statement by the Danish philosopher Soren Kierkegaard, who compared the ecumenical movement to the wild geese that God from time to time sends among the docile gaggle of tame geese to startle them and stir them up...

It seems that we have limited ourselves this far to dealing with only the outer appearance of the Church. Yet the Church and the Gospel are *data sui generis*, comparable with nothing else in the world. Nor in heaven, for that matter! Again we have a reason why many persons who are sympathetic to the Church nevertheless remain unwilling to commit themselves fully.

I agree with Dr. van Stempvoort that the teaching of dogmatics may not be the most suitable approach to modern man on the fringe of the Christian Church. However, I am somewhat more skeptical than he is concerning the ease with which the deep, inner nature of the Church and of the Gospel may be understood. Mass communications media can contribute to the spreading of the Gospel. But I doubt the extent to which they can also serve in deepening the understanding of it.

Significance of Church Service

Is it really true that church walls are removed by radio and television? Or, speaking more cautiously, is it only that those walls have been made relatively transparent? Granted that the latter is true -- to what gain? I am thinking now of the heart of all Christian activity: the gathering together of the congregation for weekday and Sunday services of worship. From such worship flow the streams of Word and of Sacrament, feeding and strengthening the members, that they may bear witness of their Lord. This is a deep and an overwhelming mystery, to be experienced only by those who have given themselves to God.

I repeat that no one should deceive himself into thinking that the Gospel is easy of understanding. Jesus spoke to the people in parables, parables which, at first hearing, seemed to be clear and uncomplicated, not requiring further explanation. Nonetheless, Jesus consistently elucidated upon them to his inner circle of followers, the disciples.

I am inclined to think that, in one way, the Church will always be a "closed community" -- made up of the advanced, the less advanced, the "just beginning" pupils, moving in concentric circles around the Gospel. The Church cannot escape this, though -- by the very nature of our mass communications approach -- it is a temptation to deny it.

To my way of thinking, assembling in a specific place as a specific congregation is far more essential for worship than is generally admitted by religious broadcasters. We need to consider seriously whether we are not too easily coupling the descent of the Holy Spirit and the diffusion

of our preaching. Are we sure that we are not deceiving our listeners by giving them a bleak projection of a very real event, implying that we are in fact giving them "the real thing"?... As I see it, the Church presented by radio and television can never be the complete Church -- where the Word of God is preached and the Sacraments are administered.

Limitations of Media

Religious broadcasters should bear in mind that, however great the opportunity for spreading ideas by radio and television, they dare not surrender themselves to the notion that *all* ideas and philosophies -- let alone all aspects and impacts of the Christian Gospel -- can be effectively conveyed by these media...

I firmly believe in the power of broadcasting to direct people's thinking toward the things that really matter. To that purpose we can make use of all sorts of formats -- drama, panel discussions, features, newscasts, music, even musical comedies. These programs should not be too obviously "evangelistic." They should cover problems with which everyone has to cope -- problems which so many persons simply do not think of as having answers in the Gospel. If they do recognize the Bible as a potential guide, they think it leads only along the traditional paths where modern traffic has no access....

Nature of the Audience

Let us consider the nature of our audience. I think it is generally known that this audience has, to a high degree, lost its capacity for interpreting symbols. (I use the word "symbol" in its original meaning -- briefly, a "visible sign of something invisible.") My conviction is that one of the tasks of the religious broadcaster is to revive listener-interest in the interpretation of symbols. I think of the Cana wedding, where the changing of the water into wine was an outward act to reveal Christ's Lordship and glory...

We might as well face the fact that not only in the field of religion but in practically all other human areas there is a general aversion to *commitment*. Everywhere -- with the possible exception of the United States, where they tell me it is fashionable to "belong" -- there is a trend toward pulling away from bonds, toward scorning commitment of oneself to much of anything. The only remedy I can think of for this state of affairs lies in the full commitment of the Church itself -- a commitment to a concern for the world at large and for its problems. Let the Church concern itself with all of them -- atomic warfare, birth control, alcoholism, sexual libertinism, *all of them*.

When the Church and its broadcasters commit themselves, in full solidarity and staunch fellowship, they will re-establish the conviction that the Gospel *really matters*, that commitment to its faith and worship means life as life was meant to be lived by us -- here and now.

REMEMBER! Our New Address Is:

**The Christian Broadcaster
Room 1930 - 475 Riverside Drive
New York 27, New York**

The Christian Broadcaster

Pastor H. W. von MEYENN

Germany

The Indifferent?

Some of them are aggressively atheistic. Some merely live from day to day "without God." Some—to all practical appearances—may be Gentlemen!

The Believers, the Interested, the Indifferent -- they have so many cross-connections and shared characteristics that it is relatively impossible to plan programs for broadcasting that will appeal to one group only. However, religious broadcasters can at least think in terms of which group is to receive the *major* concern when it comes to planning any specific program or series.

First, though -- who are these Indifferent? I maintain that not all of them are to be found *outside* the Church -- not by any means. In point of fact, some can be discovered lurking within the traditional church communions. Some of them are aggressively atheistic, some are merely "quietly aloof." Some deny God lustily, some merely live from day to day "without God."....Further, the outspoken atheist or the person who is completely irresponsible to Christianity is not per se malicious. He may even be, to all practical appearances, a gentleman!

What Should Be Our Approach?

It would be ill-advised to confront the confirmed and vocal non-believer with what we are wont to refer to as "religion." It would gain us little to reproach him for having nothing to do with this religion which we happen to cherish. Too often it is the outward trappings of this very religion of ours that prevent these non-believers from finding God....

As human beings in today's world, we don't "play" at being in the world, we don't "play" at being mankind, we don't "play" at making history. We *are* the world, we *are* mankind, we *are* history. Nor do we fulfill the plan of God if we are merely being lifted up, by means of our religion, from this world into the next and better world. God has handed over the world, has handed over history, to us. He has made us all brothers in Christ. He has given us the chance to think, to feel, to act -- as *brothers*. To assume responsibility, brother for brother.

God does not need thinkers "in the abstract" -- however intelligent and truthful we may be. God needs those who witness concretely, in the spirit of brotherhood, which had its beginning in Christ as He identified Himself with those in need around Him....

Christian piety has a chance against indifference only as it witnesses concretely through

this Christian brotherhood. In a secular world and an indifferent world piety will come to full realization only when man extends his hand to his fellowman, when one man takes a step in the direction of the other. In so doing, we find Christ within ourselves, through the Holy Spirit.

Now, how does all this carry over into our thinking as regards radio and television and their potentials for challenging the Indifferent?

I do not think that the accepted "evangelistic campaign" is the medium of approach to the Indifferent. As Christian broadcasters, if we want to get anywhere with the non-believer we must not confront him as the schoolteacher confronts an errant pupil -- even though our approach may be kindly. We must not speak as if to a child who has failed to learn his "religious spelling book." Rather, we must first of all accept this non-believer as a partner, as a person whose innate intelligence is equal to our own.

There are, of course -- and thank God for them -- people today who are blessed with spiritual authority and the warmth of Christian tradition. Perhaps the patriarchal pastor, a dedicated layman, a woman of childlike faith. Such persons will always shine forth as glowing lights within the Church. Meantime, the Indifferent often tends to distrust such as these and to belittle the traditional Church and the accepted offices of the Church. The Indifferent reacts to the influence of the Church only when it moves beyond its Ivory Tower, out into the world, among the people of the world....

No One-way Spiritual Traffic

We must, therefore, sublimate any schoolteacher or theologian impulses. We must recognize that a spiritual, one-way traffic between officiant and non-believer is not our answer. Nor is a scholarly pronouncement of theological accuracies our answer.

In fact, we may well question whether biblical terms of thinking have any meaning at all for the Indifferent of our time. We may well reflect, for instance, on whether the words "God the Father" still carry for modern man the same meaning that they carried in centuries past. Sociologists tell us that the position of the *father* in today's families has changed in appreciable measure. Time was when the father was the patriarchal head of

the house. Today he often seems to be little more than a money-earner. If this be true -- and many things would indeed seem to confirm it -- how can we expect, through our proclamations of "God the Father," to find the reactions of the skeptical listener to be what we want them to be?

We Must Listen Also

To take the non-believer as a "partner" in our thinking means an objective sharing of that thinking. If we are to earn the respect of the Indifferent for the Church and its traditions, we must show that we, too, are willing to listen and to learn. The serious-minded and intelligent non-believer will most certainly be turned away if he sees in the Church no evidence of love and a desire for mutual understanding.

It is highly important that through our voice and through our words we do not give the impression that we are "instructing." In both voice and word, on the other hand, we can bridge the gulf between speaker and non-sympathetic listener. We can create a warmth and a feeling of "humanity." Such a bridging of gulfs is the basis of some of today's new experiments -- experiments aiming to overcome listener hostility and aloofness where the Church is concerned by promoting small, intimate group contacts. One sizeable church function each week is far less likely to achieve what can be achieved in several smaller gatherings. Parenthetically, we might call attention to how much less the adolescent is inclined to take part in large, organizational projects in comparison with his willingness to contribute to the small "club" or circle of close friends.

We Must Avoid Generalizing

It is not enough today to "deliver the message" only, to generalize from pulpits and over microphones. Far more is demanded of us. We must turn to details, to specific answers for *this* situation or for *that* one. An example is the response to the approach made in Germany by the synod of the *Rheinische Kirche*. Here the problem of "the Christian responsibility of today's educators" was tackled through a consideration of individual group experiences. Young mothers were

presented with the question, "What shall I do when my child lies?" Let us bear in mind that if we attempt to reach *everyone* we are in danger of reaching no one. Better that we restrict ourselves to a single objective question at a time.

The Indifferent are commonly much impressed by the technical-scientific marvels of our modern mass communication media. Whatever be the Christian message presented by these media, it must be sufficiently striking to lift the mind of the non-believer above the fascination of the media themselves. This requires much of our clergy!

After all, of what real importance is it to the Indifferent that a bishop has resigned, that here or there a new church has been dedicated, that some kind of a church meeting has been held. These are not matters with which the average non-church-goer feels any personal concern.

Even "Bait" Is Allowable!

If we are right (and opinion seems to confirm that we are) in saying that most people listen only to such subjects as they already have some knowledge about or some interest in, then we must follow this assumption in dealing with the Indifferent. Should we frown upon occasionally adding a few serious "tid-bits" to an entertainment program -- short (even one-minute) spots which would give the listeners "something to think about"? These could, admittedly, be planned as bait for the non-believer. Some critics, of course, claim that this approach savors too much of the one-minute commercial....

Finally, the Indifferent is the one who asks just how much the Church is really serving the World, how seriously the Church is really facing the problems of today. And we must never forget that, in speaking of these problems, the Indifferent is thinking in terms of the *individual* rather than the institution....

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EDITOR'S NOTE: The preceding statements by Pastor von MEYENN are excerpts from a "team study," with DR. KLAUS von BISMARCK of Villigst and DR. BUERKLE of the Missionary Academy at Hamburg University.

Resourceful PASTOR FRIEDRICH BRENDL of St. John's Evangelical Church in Wurzburg (Germany) put up "for sale" 280 organ pipes to finance a new organ for his church. The pipes, bearing different price tags for the various sizes, will be used in the new instrument, not taken home by their purchasers.



Pastor WERNER HESS

Germany

Any experiment that is intended to catch the attention *Of the Non-Believer* deserves our best thinking as Christian broadcasters.

When we think in terms of our motley of listeners, we are aware that drawing a strict line between programs for the "dedicated believer," programs for the "merely interested" and programs for the "totally indifferent" (or even hostile) is virtually impossible. In every case we must expect to have listeners from all three groups.

It is possible, of course, that this statement may not hold good for all European countries. However, I speak as a German pastor -- and turn my attention here to the group we have chosen to call the Indifferent. There are three considerations which come to my mind to start with.

When, at the change of the century, we were faced with a developing industrialism...with the later anti-Church, anti-clerical emphasis of the Hitler regime, we were forced to an admission -- that our people were listening very critically to every utterance, every Christian teaching of our Protestant Church. This remains true today. In our radio and television programs we cannot assume that the normal life of a community is a "church" life. We dare not forget the non-believer.

Meantime, there is a second condition peculiar to the situation. In Germany the Church is called "the Church of the People." This means that ninety-five per cent of those born in Germany are baptized in the Protestant or Catholic communion. Most of them remain in that communion throughout their lives. This does not mean that all of these are practicing Christians, active in the church life of their communities.

There Are "Fluctuations"

I have always thought that one unfortunate misconception which we find to be common among our church members is the idea of a clear and clean boundary line between active church members and casual or disinterested or totally indifferent community members. During fifteen years as a city pastor I have become increasingly aware of "fluctuations" in church and non-church groups. Persons who live on the fringe of the church for years may be brought back to a Christian communion through the sudden death of a loved one, through serious illness or personal sorrow. Sometimes this "bringing back" is a direct result of a radio program or a telecast, tools of the Holy Spirit.

The Christian faith is not something which can be purchased and displayed at such scattered

times as we may happen to choose. The Christian faith is something which we have to fight for anew every day. There seem bound to be variations in the strength of that fight. This means that we are equally bound to have with us at all times persons who are, to a greater or less degree, indifferent to the demands of everyday Christian living, whatever be their country of birth. And for this reason we cannot assume that the radio worship service is the one and only answer to an effective Christian broadcasting.

We Have Powerful Competition

Admittedly, the final aim of all our programming should be to draw into the church listeners who are outside the church, to make active Christians of the unconcerned or the apathetic. But we must not forget that there are countless other forces bent on appealing to listeners and rousing them to action. Political, cultural, social subjects -- these are hammered on incessantly in today's programs, with the purpose of stirring the listener to action. Such a situation requires that we be especially alert to the best on-the-air approach to our religious broadcasting.

A person may be out-and-out hostile to the Church. He may be only disinterested and unwilling to recognize a need for the Church. In either case we put him among the Indifferent. In Germany we find another division: the listener who is behind the Iron Curtain and the one who is in front of it. So, on programs from East Germany, we can hear propaganda statements -- often very witty ones -- of atheistic materialism. Here, I say, is another area in which we are faced with "competition." In West Germany the Church is so generally accepted that we tend to overlook those who do not accept or to by-pass the skeptic who ventures to admit his unbelief. We would be well advised to present in believer versus non-believer programs a full and informative clarification of the meaning of the Christian faith.

How Do We Meet It?

Keeping in mind the need to catch the attention of the indifferent listener, we have included with the traditional programs many which deal with the problems of everyday living from a Christian point of view. On *Evening Studio* we have presented the thinking of ranking theologians, such as Bultmann, Brunner, Tillich. We have introduced discussions on dogma, the confessional, social

answers in the New Testament, the relationship of the Church to Society, international mission relationships.

Programs of this type supply information on subjects of importance which should be the concern of all intelligent men. For this reason they more often than not catch the ear of the religiously indifferent listener. This same listener automatically turns off the purely "missionary appeal," evangelistic program. Remember that during the Hitler regime we were so often ill-treated when it came to extensive propaganda that we tend to steer clear of propaganda in whatever form, good or bad. That means that we resent any suggestion of what could be called church "propagandizing." This is a significant attitude for us as Christian broadcasters to bear in mind.

Certainly there are programs which are primarily "pastoral" in nature -- and they are popular, too. I think of Pastor Sommerauer's answers (over *Radio Munich*) to questions sent to him by mail. These may be questions derived from marriage problems, the bringing up of children, faith or forgiveness. Many of them are asked by persons who have no firm connection with the church as such but who place great trust in Pastor Sommer-

auer....In Cologne a doctor, who is an active Protestant church member, airs a similar program.

Under consideration by our German broadcasting groups is an idea for alternate Protestant-Catholic television programs. For half-an-hour each Sunday morning these would present interviews, travel reports, biographical sketches of great churchmen, summaries of church conferences.

In West Germany we have several very talented but "angry" young men....They are experimenting with programs other than the accepted formal service of worship. In these programs every suggestion of a congregation or a formal liturgy is omitted. One vesper presentation, for example, dealt with the *90th Psalm*. It was a meditation given from the tower of the town church in Stuttgart. The video was of the local buildings and people normally seen from that tower. This was deliberately beamed at the Indifferent.

I consider any experiment intended to reach the non-believer an experiment worthy of our best thinking. Christ has exhorted us to look upon those around us as brothers in Him. In proclaiming His message we can ill afford to forget the Indifferent whom He came into the world to redeem.

* * * * *

NEW TRAINING CENTER....

in London

A new Center devoted to training and research in all audio-visual media for Christian education opened in London in December of last year. It is under the direction of the World Council for Christian Education, with the Rev. Cyril Thomas -- released by the Methodist Church of England -- acting as secretary. Mr. Thomas writes:

"Television has come to stay! Whether we enjoy or hate the thing, it is here. It is already making a terrific impact on people. What the impact may be when television spreads all over the world is even more terrifying. Just imagine what can happen when the millions of illiterates in the world can be communicated with through a television screen. Imagine also the staggering and revolutionary power of the Christian Gospel spread to unbelievers by the same method.

"Admittedly, one gets a little tired of hearing that television will be as important to civilization as the introduction of printing five hundred years ago -- but it is an undisputed fact. And just as the Church used printing to print Bibles and spread the Gospel five hundred years ago so the Church must use television....

"Lord Rank (J. Arthur Rank), who for so many years has been trying -- through films -- to present the Gospel visually, has seen the urgent need for training in this medium of television. With his

help, the WCCE has established a Television Training Center at *Central Hall, Tooting Broadway, London, S.W. 17, England*.

"The Center has sound-proof studios equipped for closed circuit television and sound broadcasting. Clergy and ministers of all denominations will come, in small groups, for intensive practical training in broadcasting. This will include not only actual rehearsals before cameras and microphones, but also sessions when students will get together to discuss the best ways of using this medium for getting across the Christian Message....

"Students will be encouraged to discuss, in an informal atmosphere, both the possibilities and the limitations of broadcasting the Christian faith over radio and television. In addition, the Center will encourage enlightened listening and viewing on the part of the Christian community in general through the introduction of church *Look and Listen* groups....

"The Center has the support of the broadcasting authorities but is quite independent of them. However, it is the purpose of the Center to work in close cooperation with both the British Broadcasting corporation and the Independent Television Association."

Reprinted from SIGHT-SOUND

The Christian Broadcaster

We Introduce -

DAVID SUSSKIND

Critic and Producer



David Susskind is today television's most outspoken critic and best-known producer of dramatic entertainment.

Under Susskind's hand, *Talent Associates, Ltd.*, has become America's leading producer and packager of live dramatic shows, producing 33 "specials" on the three networks in the 1959-60 season at an estimated cost of 13 million dollars. He has also produced a motion picture, "Edge of the City," three Broadway stage plays, including last season's hit, "Rashomon," and is now preparing to film this season's Broadway dramatic sensation, "Raisin in the Sun," in Hollywood.

Yet this intense and striking personality.... originally planned nothing more earth-shattering than teaching at an Ivy League college. "I was raised in the suburbs of Boston," Susskind explains, "where I attended Harvard like so many other Boston boys. And the truth is, at that time all I really wanted from life was a professorship at my Alma Mater, teaching political science."

CAREER IN SHOW BUSINESS BEGINS

But four years in the Navy during World War II made a teaching career look sort of tame to the energetic young Susskind, so he looked around for a more exciting field as the war ended. Show business was the choice.

"I landed a job as a Warner Brothers press agent as soon as I got out of the Navy," he relates. "To be frank, I started with the notion that it would all be pretty glamorous. But it didn't take me long to discover that show business has its rough, tough, practical side too."

Later, Susskind joined the king-sized Music Corporation of America as an agent. There he received his education in the managerial aspects of the entertainment industry.

"If Warner Brothers provided my elementary education, then MCA put me through finishing school," Susskind says. "I can't think of any better preparation for my present work than what I did there. Putting together packages, negotiating contracts, soothing stars' temperaments -- it all taught me something."

Susskind was obviously ready for bigger and better things after four years of this training when he encountered fellow-agent Alfred Levy --

and began the meteoric climb which carried him to his present perch on top of the TV pile.

"TALENT ASSOCIATES" IS FORMED

"We both knew that television was the coming thing," Susskind recalls, "and we both agreed that 'the creative ones' would be more important in the coming years than the people in front of the cameras."

With this in mind, *Talent Associates* was born and the likeliest looking writers, producers and directors on the scene were signed up....

Talent Associates entered the packaging field at this point, presenting such memorable series as *Mr. Peppers*, *Kaiser Aluminum Hour*, *Kraft Theatre* and *Philco-Goodyear Television Playhouse*, as well as the current *Armstrong Circle Theatre*. More recently, *Talent Associates* has offered such outstanding TV regulars as *DuPont Show of the Month*, *Rexall TV Specials*, *Play of the Week*, the *Special Tonight* series and the *Art Carney* series -- the last-mentioned having been granted the *Sylvania Award* for this season's best comedy series.

Also receiving critical acclaim were Dupont's "Prince and the Pauper," "The Bridge of San Luis Rey," "The Browning Version," "Billy Budd," "Member of the Wedding," "The Winslow Boy," "Harvey," "Oliver Twist" and "Arrowsmith," as well as "The Moon and Sixpence" with Sir Laurence Olivier which captured *Sylvania's Award* for the best single show of the season. As a result of this prodigiously successful production schedule, *Talent Associates* has garnered more awards than any other producer and packager in television.

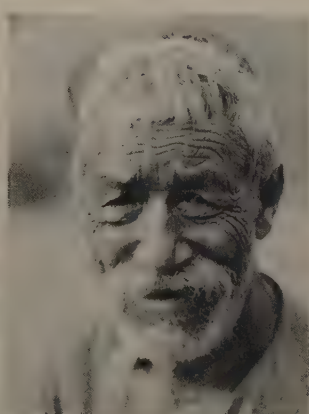
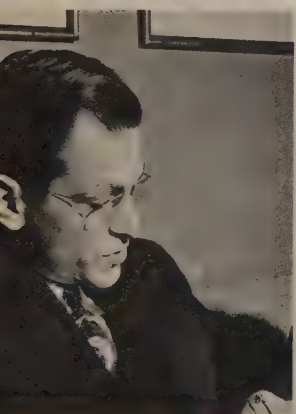
"OPEN END" AN INTRIGUING PROGRAM

Susskind himself has become known to the television public as the creator and moderator of television's most stimulating program, *Open End*,* and in the past year has become one of this country's most articulate and sought-after lecturers.

Noting these enterprises blooming and scores of others in the works, one can't help but wonder what effect David Susskind might have had on the hallowed halls of Harvard if he had remained true to his original ambition -- to become a professor.

Leigh Lectures

* See Page 50.



In the Beginning

God

CHORUS: *In the beginning
God created the heaven and the earth*

SOLOIST A: And God saw the light,
That it was good,
And God divided the light from the
darkness,
And God called the light Day,
And the darkness He called Night.

SOLOIST B: And there was evening and there was
morning the first day.

SOLOIST D: And God said,
Let us make man in our image,
After our likeness.

CHORUS: *So God created man
In His own image;
In the image of God
Created He him.*

SOLOIST C: Was he white or yellow,
Black or brown?

SOLOIST B: Was he high-cast or outcast?

SOLOIST A: Was he Hindu or Muslim,
Buddhist or Jew or Christian?

SOLOIST D: It doesn't say --
Only, He created man....

SOLOIST B: And it was man,
Working with man,
Who built towns and nations.

SOLOIST C: And the United Nations.

SOLOIST D: The little hut and the great mansion.

SOLOIST A: The bullock cart and the jet plane.

SOLOIST D: The river dam and the power house.

CHORUS: *They were white and brown,
They were black and yellow,
But they were building together,
They were building a better world.*

SOLOIST A: Then men forgot they were men
And remembered that they had colors
and castes and creeds
Which were different,
And they fought wars.

reated Man

SOLOIST D: Who won the wars?

SOLOIST A: No war was ever won -- none ever,
Not by anyone;
Instead -- new hatred,
Thirst for vengeance.

CHORUS: *Wars make no better world,
No, never!
But men, building together,
Men can build a better world....*

SOLOIST B: Let us remember this:
God made the world
And all the things therein.

SOLOIST C: God made of one blood
All nations of men,
To dwell on the face of the earth.

SOLOIST D: That they should seek the Lord and
find Him.

SOLOIST A: One God is ours, and one world He
gave us.

SOLOIST B: And of one blood He made us all.

SOLOIST D: Then let us be men,
Men living and working together,
All different -- yet every one a man.

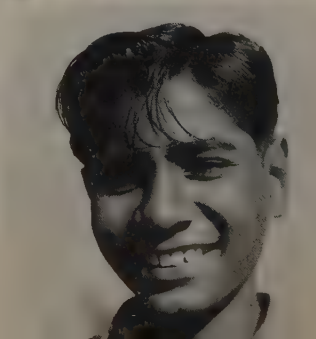
CHORUS: *Man living with man,
Man working with man
Gave to us
That which is good;
In all our deeds, in all our thoughts
And in all we say and do,
Let us remember this.*

SOLOIST A: And God created man in His own image,
In the image of God created He him.

CHORUS: *It does not say which color,
It does not say which creed,
Nor does it say which caste or which
class....
God created man!*

Written by ALEC GOODALL

For "Radio Singapore"



Around the



NIGERIAN TEACHER practices using tape recorder.

WHAT! BROADCAST IN AFRICA???

In 1959 there were approximately a million and a half reported receivers and close to two hundred radio stations south of the Sahara. Between 1956 and 1959 the number of receivers increased 50 times, and in the Union of South Africa the number went from 660,000 to 800,000 sets.

This Is How Radio

Can Serve a Vast

Stirring Country

them what it was to the people of the United States back in the 30's.

Local radio with local talent, programs referring to local events broadcast in the regional dialect and with possibility for local follow-up, have great impact on the minds of the people. Christians in several countries of Africa have broadcasting equipment and are preparing programs for broadcast on these local stations. But exactly what can this mean for the Christian cause?

Large numbers of African Christians live in rural or bush communities, outside the normal reach of a church, or even circuit pastor. The radio could help bring the church to them... And a short wave set in the hands of key African Christian leaders or missionaries could enable an entire village to listen to a single broadcast. Listening in groups provides the setting and the fellowship opportunities. It provides opportuni-

ties for discussion and follow-up, and is the ideal pattern for radio's influence.

Many African Christian groups are not conscious of being part of a larger movement, of sharing their faith with other African Christians and with Christians outside of Africa. Radio can help each of these small groups to realize that it is not alone. There is a strong nationalistic movement in Africa, and many national leaders are Christian, or are products of Christian mission schools. These persons are willing to have other national Christians on the air, while missionaries and foreigners increasingly may be denied this privilege.

* * * *

The opportunity for presenting the Christian Message to Africa is greater today than ever before. More than a million Africans own radio receiving sets -- receiving

The Church Must

Speak in Tongues

People Understand

sets around which relatives and friends gather excitedly. Radio is still something of a novelty and there is little television, so minds are concentrated on what comes from the "talking boxes." Small local radio stations which beam to the "sauce pan" sets are spotted in almost every major city. Christians are beginning to take advantage of these opportunities to bring Christ and the Christian way of thinking to the African listeners. To do this effectively, they need tools, studio facilities and recording equipment.

The World Day of Prayer Committee voted to channel all available World Day of Prayer funds up to \$15,000 above the amount necessary to carry on the regularly recurring projects, to the building of a recording studio in a strategic area in Africa. The studio, if built in Kenya, would produce Christian programs in Swahili for broadcast on local commercial stations. Taped copies of the program may also be sent to the new Christian station being erected by the Lutheran World Federation in Ethiopia for short wave broadcast back to Kenya, Uganda and Tanganyika, where Swahili is also spoken.

Christian radio talent is available in Kenya. Using borrowed equipment and facilities, each week the Christian Council of Kenya is putting more than two hours of religious programming on the air within the country.

Christians in the Cameroons are making a similar effort, although most of their programming is done in French. Already a young African, Mvogo David, has returned from the audio-visual center in Brazil where he was being trained to help in a radio program for the Cameroons, to develop the project as a means of bringing the Gospel Message

World . . .

to his people. Christian programs prepared in the Cameroons and used on local commercial stations similarly may be broadcast via short wave from the radio station to be constructed in Ethiopia. Since French is spoken in many parts of Africa, their sphere of influence will be great.

From Kenya, Christians have written: "We are keen that the LWF station in Ethiopia be established. We are fully aware that this is a marvelous opportunity for preaching the Christian Gospel to all people living in this country. Many of our Christians own radio sets and we are sure that daily Christian broadcasts would mean much for the strengthening of their faith."

The reasons mentioned are only a few of those that indicate why Christian radio broadcasting is one of the desperate needs in Africa; why it presents the answer to the question of how to reach the widely scattered rural and bush communities with the vital message of the Christian Gospel. Sets owned by key people -- such as pastors, doctors and nurses -- offer opportunities for inviting those who do not own radios to listen to special programs....

There is now in Africa a revolution of youth against age, a revolution of those who want to change things very rapidly against those who want to change things slowly. It is to these revolutionaries which the Church must speak. It must prepare people to live in an ever-changing world by giving them, as a basis for decisions, Christ and the unchanging Gospel. The Church must be "in the world." It must meet and speak to people on their own terms, in their own languages, in ways which they can accept and understand. Trained, dedicated national Christians using radio as a tool of communication can do this.

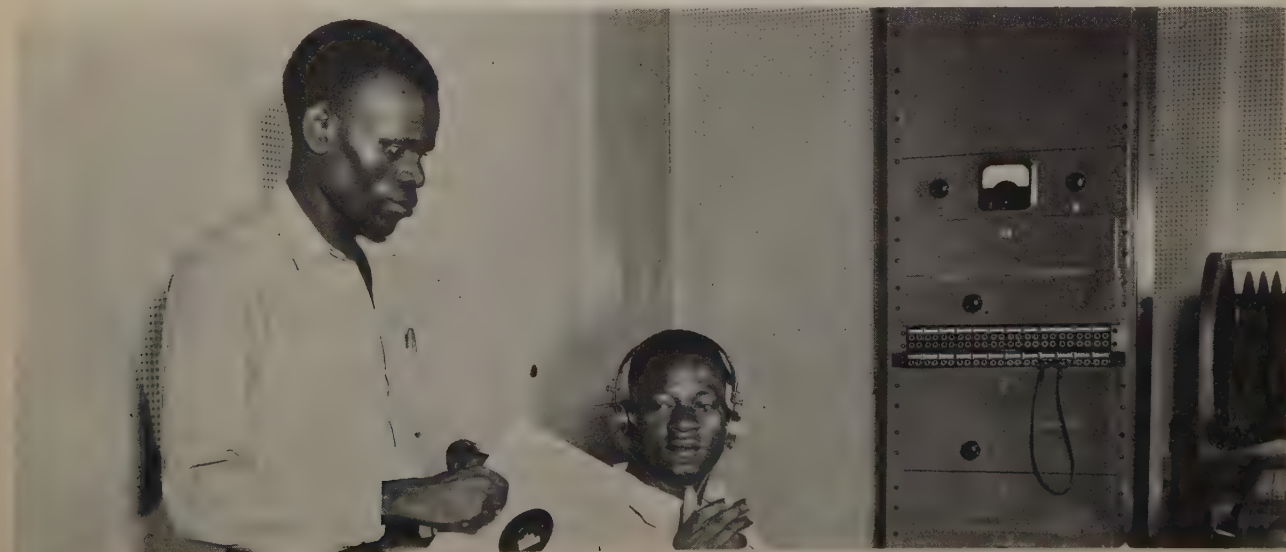
RAVEMCCO Release

GHANA

School broadcasting techniques which have proved successful in the South Pacific may influence methods to be initiated this year in Ghana, where the Government has requested the services of a UNESCO specialist to help start radio classes for the primary schools. The expert undertaking this mission is Raymond R. V. Blanc of New Zealand, who for three years directed school broadcasts in the island territory of Western Samoa. Experimental broadcasts to lower primary classes were started in Western Samoa a decade ago, and Mr. Blanc was assigned there by the New Zealand educational authorities in 1953.

Passing through Paris recently on his way to Ghana, he summed up his theories on educational radio, acquired during his work in the Pacific. "In the late 1940's there was a great urge for speeding up education in Western Samoa," he said, "and the New Zealand Government decided to provide a few hundred radio sets and start school broadcasts...."

The broadcasts -- an hour a day five days a week -- consisted mainly of English lessons and also instruction in health and in social studies, important for a people approaching independence. Some nature study was also on the schedule for senior primary classes. Instruction was mainly in English except for younger pupils, where two-thirds of the classes were in Samoan. One of Mr. Blanc's first tasks was to prepare textbooks especially adapted to use by Samoans; and others for use in the Fiji Islands, the Cook Islands, Tonga and Niue.



Africa

"It is impossible to sit in a studio and write texts without contact with the schools," he said. "I went to villages and watched reactions to our taped broadcasts. During the classes, every teacher would have on his desk the corresponding textbook. The lessons had to take into account strictly local problems, too. For example, Samoa was engaged in a campaign to eradicate the rhinoceros beetle, so we gave the children instructions which they passed on to their parents."

School broadcasts occasionally produced some unexpected results, Mr. Blanc explained. In one of his classes he spoke about toothbrushes. The following day he met a shopkeeper in a neighboring village who was completely mystified by a mass demand for toothbrushes from villagers who normally cleaned their teeth quite satisfactorily with locally-grown coconut fibre.

Mr. Blanc is confident that radio has a very special contribution to make in education. "It has force," he says, "and it gets results."

UNESCO

* * * *

ETHIOPIA

The Lutheran World Federation has been granted a franchise for a radio station to be located in Ethiopia, and has welcomed the Near East Christian Council, representing the African Christian Councils, as Party B to share in the expenses of construction and operation. Dr. Sigurd Aske, director of the LWF broadcasting service, has indicated that the station will

be operated under the name of *Voice of the Gospel*. It will be located in or near Addis Ababa, Ethiopia's capital.

The station will have a medium transmitter for broadcasting to Ethiopia and a short wave transmitter (50 kw) which will beam programs to the Middle East and through the eastern section of Africa, as far as the Union of South Africa. Programs are planned for Amharic, English, French, Swahili, Malagasy, Zulu and Afrikaans.

Lutherans in thirteen countries have, to date, contributed or pledged nearly \$480,000 to the project. Dr. Aske, who has been temporarily relieved of his duties as associate director of the LWF Department of World Mission, has announced that the sum of \$173,217 has already been received at the federation headquarters in Geneva. The largest sum from any one country is that from Germany, where up to now two sources have contributed a total of \$162,257. The rest has been sent in by scattered groups from no fewer than ten countries.

The station will be authorized to use the call letters *LWF*. Plans call for inaugurating religious and cultural programs to wide areas of Africa and Asia on Christmas Day 1961.

Asia JAPAN

"Martin Luther" in the Orient

A film technique has made Martin Luther an accomplished linguist. Audiences have been hearing the 16th Century Reformation leader speak fluent Japanese recently in a series of premieres of the motion picture "Martin Luther" held in nine major cities of Japan. At the same time his words were being heard in Spanish in South America, while in other parts of the world he appeared to speak either English or German.

Over nine thousand persons jammed public halls and auditoriums to "standing room only" capacity to view a new Japanese soundtrack version of the award-winning picture produced several years ago for the Lutheran churches of the United States by *Lothar Wolff and Louis de Rochemont Associates*. Blanketing the Japanese islands from Hokkaido in the north to Kyushu in the south, the premieres were conducted under the auspices of the Lutheran Literature Society of Japan, according to the Reverend Douglas Swendseid of Tokyo, promotional secretary.

One of the most successful premiere showings in Japan, attended by some three thousand persons, was at the Bunka Hall, a municipal building, in Sapporo, Mr. Swendseid said. "People waiting for tickets stood in a line over a block long before the performance in spite of snow and cold weather," he reported. The *Asahi* daily newspaper in Sapporo volunteered sponsorship of the showing. This was done, according to Mr. Swendseid, "on the strength of newspaper reviews from American publications." The Luther movie was voted by leading U.S. newspapers as among the "Ten Best Films of the Year" in 1953.

A franchise for exclusive distribution of the picture in Japan was granted LLS from *Lutheran Church Productions, Inc.*, as a contribution of four Lutheran mission boards in the United States. After numerous futile attempts to arrange a commercial cinema distribution for "Martin Luther" in Japan, the Lutheran Literature Society was finally licensed by the Japanese government to acquire a maximum of 10 copies of the film in 16mm width for non-theatrical exhibition, according to a statement by Mr. Swendseid. Only a few films qualify each year for theatrical release under the quota system imposed by the Japanese government.

Mr. Swendseid said that LLS decided that a "dubbed" version (a re-voiced soundtrack in synchronization with the actors' lip movements) would be "the most effective way to communicate the message of the film in a land where Christianity is a small minority and where generally little is known of the beginnings of the Protestant movement."



In Sapporo film goes of all ages await admission to one of several premieres of the Japanese-sound-track "Martin Luther" produced in 1952 and shown in countries across the world, in many languages.

RNS Photo

"Dubbing as a technique has become more popular and acceptable in Japan as a result of American-made TV programs which are presented with Japanese soundtracks substituted for the English ones," Mr. Swendseid asserted. He said that LLS arranged some time ago for the Japanese version of the Luther film to be produced by *National Broadcast Productions* of Tokyo.

In an audience which Mr. Swendseid termed "largely non-Christian," a survey was conducted to find out the extent to which an oriental audience would understand the story of 16th Century European history. Out of three possible answers suggested to the question "What is the most important thing Martin Luther did?", 87 per cent chose the one that stated, "Luther preached that a person is saved by faith alone," in preference to alternative replies stating that "Luther tried to begin a new sect" and that "Luther complained about Catholicism."

Among the comments to the film reported by Mr. Swendseid was one which stated bluntly, "It was dull for those of us who are religionless." The opposite viewpoint was expressed by a viewer who said: "I feel drawn toward Christianity. I have known about Martin Luther before from the study of history but my knowledge was not precise. I could really know him through this film."

Mr. Swendseid said that the 10 prints of the picture prepared would be leased to participating Lutheran groups in Japan and to interdenominational audio-visual libraries following the premiere showings. Translation and Japanese version production costs are expected to be met through sharing of actual expenses among the leaseholders.

In New York it was announced by Robert E. A. Lee, executive secretary of *Lutheran Church Productions, Inc.*, that the gift franchise for Japan has been contributed by mission boards of the Augustana Lutheran Church, the Evangelical Lutheran Church, the Lutheran Church-Missouri Synod and

the United Lutheran Church in America, each on an equal basis. He said that some of these same groups had advanced additional funds for production in Japan of the soundtrack dubbing.

RNS Release

* * * *

Staff members of the Audio-Visual Activities Commission of the NCC of Japan are presently at work on a package of diversified films for use on television and in film evangelism. This package will include thirteen films and can be used for a three-month program of weekly TV shows. To meet the requirements of television technique while

Films for TV Use

Produced by AVACO

also providing an evangelistic thrust, these films will be based on modern dramatic stories, with settings in Japan. Each film is expected to engage a different type of audience, according to AVACO.

Funds to cover production of the first film are in hand, it is reported authoritatively, and askings for two more to be completed in 1961 have been filed. These films have been budgeted at \$5,000 each, with a cost for the whole package of \$65,000. It is anticipated that the various co-operating churches and mission societies each will wish to finance one or more films in the series. Such cooperation also would make possible the sharing of the films more widely.

Each film will be produced to dramatize one basic Christian teaching. The intention is to make the films of such professional quality as to make them welcome in private TV stations in Japan for use as sustaining programs. They will be valuable in local film evangelism also. Where churches desire to do intensive follow-up, they can pool their resources and sponsor the entire series to great advantage.

Asia

PAKISTAN

● PLANS FOR 1961 UNDER WAY

A radio play for Easter of 1961 is now being planned, according to Dr. Hyatt Feroze, director of the audio-visual department of West Pakistan. He says that a professional radio script writer will be asked to write the play, which will be produced under the direction of the audio-visual department. The West Pakistan Christian Council is each year granted one hour of air time for Christmas, another for Easter broadcasting. In that hour, Dr. Feroze says, such items as hymn singing, scripture reading and a short sermon, as well as a 30-minute radio drama or dramatic features, are usually presented. Previous dramatic productions have lacked real Christian impact, Dr. Feroze feels. He adds that one of the main reasons for this lack was the non-availability of good Christian plays in Urdu.

PHILIPPINES

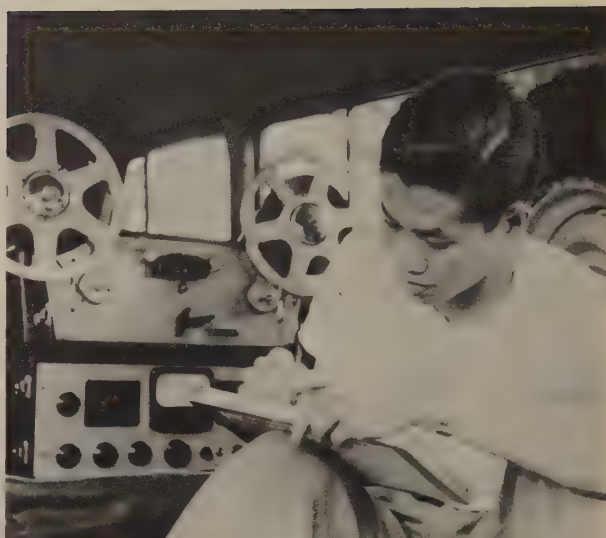
Station DYSR is programming 10 hours every weekday and 17 hours on Sundays, the maximum time allowed it under present licensing. The programs are beamed to the central Visayas and Mindanao on DYSR medium wave and on DYH-4 and DYB-4 short wave, with coverage beyond the immediate Visayan area. With the shift to the new 5kw transmitter there is the prospect of increasing the programming to 17 hours or more daily, as the new transmitter is licensed for all-day operation.

During an election period DYSR "scooped" all surrounding stations in extent and efficiency of public service coverage and won many new friends. Even the chief candidates made DYSR a center of reference and helpful comment, and Cebu stations rebroadcast DYSR news. This election coverage was used as a basis for many short religious broadcasts throughout the long night hours and the station looks toward finding more ways of steadily increasing such extra time, utilizing it for effective Christian programming.

Some 55 fifteen-minute program units are being written and produced by DYSR's program staff of 8 members. This is almost 8 hours of programming per staff member per week. Approximately 40 per cent of the weekly programming is directly or indirectly religious in content. The station has received reports of several wirecasting stations in the area using DYSR programs regularly over their system.

A *Minister's Workshop*, which will teach pastors how best to use a radio receiver in their ministry and how to place station-prepared programs in their area, is a new experiment by DYSR. Each pastor will be loaned a radio receiver to take back to his home area for use as an *Assistant Pastor* among his people.

DYSR Release



BEN MAGDAMO, DYSR engineer now in the U.S. on a scholarship, uses recorder to tape an outdoor meeting for later use on a DYSR feature program.

A community development project being carried on with the barrios near Dumaguete City immediately received new impetus when radio was used to spur the project. A radio receiving set loan plan was worked out with the barrio leaders, and Station DYSR assigned a regular time (7:15 to 7:45 P.M. three times a week) to broadcasting programs prepared in the barrios for the barrios. Terms of the agreement are that the barrios receiving a radio must have a local organization responsible for the set and its maintenance. The organization must also see that the radio serves the maximum of people in the community.

DYSR Cooperation

in Community De-

velopment Program

The barrio people are required to prepare to broadcast a literary-musical program, a discussion program aimed at exchanging progressive ideas, and any others which may be appropriate. Barrio leaders themselves tape the programs after the initial training period. Follow-up work, the planning of recreational activities and discussions is done by the Silliman University persons in charge of the project.

Results of the radio community development program are that more and more people are joining in the recreational-educational group activities. In one barrio the traditional "tabu" in which gambling and drunkenness abound, had to be postponed in order to give way to the recreational activity which happened to be scheduled at the same time as that of the "tabu." More and more adults are taking part in the group discussions. Leadership is being developed and exercised. Many barrio listeners are discovering that there is nothing heretical and sinful in the DYSR programs. (As good Roman Catholics they had been told not to tune in to DYSR.) Health, crop and home improvements are also beginning to take place.

The Christian Broadcaster

A Pilot Project

Siquijor Island was chosen to be the pilot-project for the first program of DYSR receiver placements. These receivers are known as "assistant pastors." Siquijor was chosen, for one reason, because of its proximity to Dumaguete. This makes possible closer supervision of the project, without the added cost of much transportation or hiring of extra personnel.

One morning not long ago Nat Bercovitz of the DYSR engineering staff and Jim Serina of the programming department set off to check on the seven receivers that had been placed strategically around the island. They had in mind three things to check: (1) technical -- regarding the strength of our signal and the way the receivers were standing up to use; (2) programming -- how we have met and are meeting the needs of the people as represented by the segment we have loaned the receivers to; and (3) in general -- to discover the attitude of as many people as possible towards radio listening.

One reason also why Siquijor was chosen as one of our first testing grounds was because of the presence there of several organized churches served by one minister with his assistant, and visited regularly by them. That this minister, the Rev. Timoteo Badoy, is enthusiastic and cooperative is most helpful to us. Mr. Badoy was loaned the one portable radio set. He carries it to the nearby school each day, so that they can participate in each morning's DYSR *School of the Air* programs. He also carries it with him to the homes of various interested people.

Our survey team came back with some very helpful information as to types of programs the people listen to, types of programs they would like to listen to if added, programs now in English they would like to hear translated into the dialect; suggestions as to making people as a whole more aware of the value of radio, not only as light entertainment but also for education and for inspiration.

Perhaps the one single conclusion resulting from this 3-day inspection and survey might be:

WE NEED MORE RECEIVING SETS!

DYSR Release

* * * *

A 45-minute Sunday program, *Great Music of the Church*, has been given free air time on the government's Civilian Defense station, DZCA. This program, along with several others, is prepared at the Manila studio of the Philippine Federation of Christian Churches, under the direction of Florangel Rosario, national Christian leader, and Tom Lung, Methodist missionary.

The Manila studio also produced three 10-minute programs a week during the month leading up to Bible Sunday. The programs were sponsored by the *Philippine Bible House*, and aired on Station DZPI. The manager of the station complimented the *Bible House* on the programs and asked for more.

A follow-up offer on the program of "Upper Room" meditations drew 100 requests immediately after the broadcast. The offer was a Christian calendar, and required listeners to include a 6-centavo envelope for return mail.



Male Quartet furnishes music for Chinese program -- "Temple Time" -- which is broadcast from Manila.

BRITISH ISLES

Television in Orkney!

During the past few decades a gradual, but quite definite, process of depopulation has been taking place in the Scottish islands and highlands. In common with people in many other parts of the world the inhabitants of these remote districts have been attracted by the "bright lights" of the towns and by the wider opportunities offered by industrialized areas. Many have emigrated from Scotland to different parts of the Commonwealth. This is, perhaps, an inevitable process. It is nevertheless tragic that this beautiful country with its romantic history, formerly an important stock-rearing area, should tend to become more and more desolate.

Great efforts are being made to prevent this depopulation by providing amenities and encouraging rural industries. The North of Scotland Hydro-Electric Board is developing the water power and over sixty per cent of the farms now have an electricity supply. On the larger islands diesel-driven power stations have been built and even remote *crofts* (small holdings on which farming and fishing jointly provide a livelihood) are now receiving electricity supplies.

☛ The British Broadcasting Corporation, as a further step in the process of holding the people on the land, is setting up a chain of television stations to relay its service to the islands of the Inner and Outer Hebrides, to Orkney and to Shetland. The Orkney Islands had their first experience of television a few months ago and the people were naturally excited about it. But, to some, its advent created a problem and they are wondering what will be the actual effect upon Orcadian living habits.

This group of islands differs from most of the Scottish islands in many respects and its characteristics are worth outlining.

The group, lying a few miles off the north-east coast of Scotland, and divided from it by the stormy Pentland Firth, consists of twelve islands of significant size, with the largest (called *Mainland*) measuring some 25 miles by 15. This has by far the largest population, with the capital of the islands, Kirkwall, housing some 4,000 people, and Stromness 2,000. Both of these towns are busy ports, and Kirkwall has a cathedral (St. Magnus) 800 years old. Scapa Flow, a large natural harbor off Mainland, was a very important naval base in both world wars. This fact, together with the many military airfields operated during World War II, has had a great effect upon both the prosperity and the outlook of the Orkney people.

☛ Unlike the other Scottish islanders, the Orcadians are mainly of Norse descent -- indeed, the islands were ruled by Norway for centuries. They are hard-working and thrifty, and their

application to farming has made Orkney one of the most important agricultural counties of Scotland. The islands have some 55,000 head of cattle and 80,000 sheep, while the annual value of their poultry products is of the order of one million pounds sterling. There is also a distillery, which exports its whisky to all parts of the world, tweed mills and a seaweed factory. Mainland now has a distribution network which provides electricity, from its 8,500 kilowatt power station, to most of its inhabitants. But the other islands of the group, though important agriculturally, cannot easily be supplied with network electricity because of the distances between them.

☛ A virile people like the Orcadians could not be content to vegetate, and many forms of cultural activity have been followed for decades. The separate communities have their dramatic societies, their libraries and their film groups -- encouraged, perhaps, by long historical traditions. These islands are steeped in history. There are numerous "standing stones," a stone circle rivaling Stonehenge, ancient burial chambers and even a stone-age village. They have produced artists, scholars and authors. During the long winter evenings -- at latitude 59 degrees north it grows dark very early -- there are frequent dances and local concerts which are very jolly affairs. Indeed, not only in Orkney, but throughout the Scottish islands and highlands, the "ceilidh" -- an evening of folk dancing with Gaelic songs and music -- is a common feature.

And now there is television. An amenity certainly and, with the radio, a means of informing the people of these remote islands about current events. But what of the social and cultural activities which they have been enjoying for so many years? Will the members of the communities continue to support their societies or will they stay at home watching their television screens? Again, will the stock-rearing folk on the small outlying islands of the group, without electricity supplies, be drawn to Mainland by the added attraction of television, which could thus have the effect of encouraging depopulation rather than preventing it? If so, an output of some thousands of head of cattle and sheep each year may be lost. To avoid this, will it be necessary to press for expensive electrification schemes for the whole group of islands?

Television can sometimes be a mixed blessing.

UNESCO

• IRELAND WARY OF TELEVISION

Ireland's Film Censorship Board is well equipped to deal with the products of the movie industry -- but what to do about television? This was the question raised in Dublin by J. O. Murphy, chairman of the National Film Institute, at the organization's annual meeting.

He said the existence of a State Censor has engendered a sense of security regarding what appears on cinema screens, but "a rude shock is due in the television era." Residents in many parts of Ireland can now receive British television pro-

grams and an Irish station is being built. However, Mr. Murphy stressed, the censor is not equipped to deal with "attacks from the air." "The clouds of anti-national and immoral paratroops are already being dropped," he said, "and are penetrating the walls of our homes. These enemies must be resisted and overcome within the home itself, and in that fight the Institute can indeed be a help."

RNS Release

* * * *

A 51-year-old Franciscan has become the first Roman Catholic priest in Europe to qualify as a fully-trained radio and television producer. He is Father Agnellus Andrew,

"Radio Priest" Becomes TV Producer

who for years has served as Catholic Assistant to the Head of Religious Broadcasting in the British Broadcasting Corporation. He has become familiarly known as the "radio priest" because of his many talks and commentaries and interviews over the air, and his great enthusiasm for the potentials of the broadcasting media.

In his work with the B.B.C., Father Agnellus has been responsible for thinking up ideas for religious broadcasts, choosing the people to take part in them and even rehearsing them. But he has always had to hand the participants over to a professional producer to put them on the air. But, now that the priest is a professional producer himself, he will be able to carry out the show from beginning to end.

While taking his producer's course, Father Agnellus had to be relieved from all his other work. Since a producer must know something of everyone else's job, he worked in turn as floor-manager, camera-man, sound-mixer and vision-mixer. Father Agnellus is now working on a six-weeks' "attachment." This means working with other full-time producers in order to acquire experience on a variety of programs.

Father Agnellus, whose family hails from Ayrshire, Scotland, first came into national prominence during World War II, when he took part in the "Anvil" Brains trust radio program devoted to religious questions. Prior to that he did parochial work in Manchester. He has lectured and broadcast not only in England, but in Ireland and the United States, where he has made several tours.

RNS Release

MONACO

The advance movement of *Trans World Radio* into the heart of Europe is now in progress under the supervision of Field Director Ralph Freed.

Trans World Radio

Plans for Monaco

Station Progress

After much prayer and planning, the Lord's goodness is seen in many ways. Some six months ago, Bill and Joan Mial and their family left Tangier to become the first resident missionaries in the Monaco area, where the new giant radio transmitter is under construction -- 1,000 miles nearer to Moscow. The

Mials visited many familiar towns and cities while traveling through Spain and then through France in their Volkswagon. They had never passed through these communities before, yet friends were there -- many friends who had written letters telling of their deep appreciation for the joy and comfort our gospel programs had brought to their hearts.

Arriving in Monte Carlo a week later Bill and Joan took up residence at Roquebrune, France, just outside Monte Carlo. Their task: making preliminary arrangements for (1) setting up a studio and obtaining studio equipment, (2) establishing a TWR office in Monte Carlo, (3) securing living quarters for staff members and (4) perfecting liaison between TWR and the engineering staff of RMC.

☛ The designation of assigned frequencies to TWR is being handled through International Radio Council in Geneva. The 100,000-watt transmitter has been in construction for over a year at the Thomson-Houston plant in Paris. Meanwhile, the necessary alterations are being made in the transmitter building in Monte Carlo so that this radio giant may be installed by May or June. It will be housed in the northwest quarter of the building.

It is intriguing to realize that this structure was built by Adolph Hitler during the German occupation of Monaco. Hitler's purpose was to transmit Nazi propaganda around the world. Now the building will be used on long-term lease by TWR for a new and exciting task -- transmitting the glorious Gospel "from the heart of Europe to the heart of Russia" -- and to the world! How God uses the wrath of man to praise Him!

☛ Meanwhile, to meet the deadlines, engineers are laying plans for the antenna system, consisting of six curtain-type antennas, the first of which will be equipped with a dual reflector. Prior to actual construction a series of surveys, tests, charts and graphs had to be made. For each

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The Interchurch Center — in New York City
August 1-12, 1960**

Europe

antenna an exact miniature model was constructed. Actual radio signals were then sent out over each model and the signal patterns charted on graphs. A study of these patterns by the engineers led to further refinement and adjustment of the models. This was vitally important because the directional antennas are extremely sensitive and must reach an area at a specific time on a given frequency.

"The work we are doing for TWR is progressing according to our schedule," asserts Mr. Auvray, technical director of *Radio Monte Carlo*, the organization which is handling the technical installation for TWR. "We are confident we will meet the September 30 deadline for full completion," he added, "and we may even finish sooner than that."

Meanwhile, the other staff workers in Germany, Switzerland and the United States are each doing their share in preparation for the day, soon to come, when TWR will go on the air from Monte Carlo!

Preparation for beaming the Gospel from Monte Carlo has extended into Germany. In Wetzlar, forty miles from Frankfurt, Mr. Helmut Gaertner, *Trans World Radio* German missionary, is in charge of offices known as *Evangeliums Rundfunk*, where programs in the German language will be produced and coordinated.

Announcements of the new TWR voice have been circulated through Germany by means of tracts, leaflets and other literature. Thus many thousands are anticipating the first broadcast. Programs in the German language are being prepared on tape in the Wetzlar Studio to be sent to Monte Carlo for transmission to the German-speaking countries of Austria, Switzerland and Germany. A twelve-man committee composed of German evangelical leaders has been formed in connection with the Wetzlar office.

* * * *

RUSSIA

Replying to a query from an unnamed listener in New Jersey, *Moscow Radio* claimed in a program beamed to North America that the Roman Catholic Church in the USSR is "in no way subdued." It said "believers freely go to Mass in the Catholic churches here" and added that "most of the churches are in areas where there are many Catholics --

Status of Church

Freedom Described

Lithuania, Latvia, the Western Ukraine, Belorussia." The station continued: "In the USSR there are 1,235 functioning Catholic churches and 1,270 members of the Catholic clergy."

"During the war," *Moscow Radio* told its U.S. listener, "the retreating Germans blew up many Catholic churches. Some of them have been restored, some merged into one, some rebuilt. The church in Klaipeda, Western Lithuania, for example, was recently rebuilt."

Moscow Radio further said that the Catholic clergy often speak over the Home Radio and ad-

dress believers. It stated that the Church has two seminaries -- one in Riga, Latvia, and the other at Kaunas, Lithuania.

"The USSR," the station said in conclusion, "does not hinder the practice of religion, but we do not believe in religion and do not teach it in our schools because of our philosophy of materialism. The Soviet constitution guarantees freedom to worship, and the law does not permit any activity that may outrage believers."

RNS Release

● HCJB AIRS PROGRAM IN RUSSIAN

A Russian-language broadcast was recently launched by *Mennonite Broadcasts, Inc.* (Harrisonburg, Virginia) with Dr. Ivan Magal, medical doctor and minister of the Mennonite Church, as speaker. "Golos Drooga" (the *Voice of a Friend*) is a 15-minute broadcast beamed to Europe and Russia from HCJB, powerful short-wave station in Quito, Ecuador. Released every Tuesday at 5:30 A.M. EST (1:30 P.M. Moscow time), the program can also be heard in North and South America by short wave. Dr. Magal always begins the broadcast with medical or personal hygiene information which he then relates to a spiritual theme. Besides the Russian broadcast, *Mennonite Broadcasts, Inc.* also sponsors programs in English, Spanish, Navaho, Japanese, Italian, French and German languages. The programs familiar to the English audiences are *The Mennonite Hour*, *The Way of Life* and a broadcast for women, *Heart to Heart*.

● RADIO PREACHERS DENOUNCED

A *Moscow Radio* broadcast to areas of the USSR occupied by Germans has accused Baptist and Mennonite groups of urging the people "to take no part in the building of communism," to think instead about preparing for "the after-life." The broadcast, which was in German, said that "steps have been taken to eradicate the situation." Our Soviet German working people, together with all the peoples of the Soviet Union, the *Moscow Radio* said, "are working for the fulfillment of the government's economic plans and will not allow preachers, clergymen and bigots to go beyond the practice of their religion by trying to alienate Soviet people from the building of communism."

RNS Release

POLAND

● EASTER SERVICE ON THE AIR

Poland was the only communist country in East Europe where radio stations reported plans for Easter services in the churches. However, church observers in London said it was known that Easter rites would also be held in other communist-ruled countries. They claimed that meanwhile intensified press and radio campaigns were conducted in these countries aimed at luring believers from the services, especially by various publicized Red-sponsored national sporting events and excursions for school children and students planned for the Easter season.

RNS Release



Drama group stages final rehearsal of radio program in the CAVE studios before recording it for use on local radio stations in weekly series.

Latin America BRAZIL

• NOTES FROM "CAVE"

Radio programs produced and recorded by CAVE, Brazil's Evangelical Audio-Visual Center, are broadcast from 16 radio stations in that country. CAVE produces 10 programs from 15 to 45 minutes in length, all with varying formats. Perhaps the most popular is the dramatic presentation, *Great Personalities of the Bible*. A close second is CAVE's oldest program, *Garden of Olives*, a short meditation broadcast early each morning. A program of religious music with brief introductions is one of the several new CAVE programs, as is a course in educational psychology. Also new is a series by a popular radio personality, Dr. Miguel Rizzo. The series gives inspirational illustrations interspersed with music, and aims to give persons who have little religious faith a goal.

NICARAGUA

Managua's gospel station, YNOL, an interdenominational project coordinated by the Latin America Mission, has become the most powerful radio voice in Central America.

YNOL Celebrates

First Anniversary

Celebrating its first anniversary of operation, the station dedicated a 15 kilowatt transmitter at ceremonies attended by more than one thousand persons. YNOL's first year also saw its local studio and transmitter facilities moved from temporary quarters on an adobe farmhouse porch to a modern building.

Initiated by Nicaraguan Protestants, the project has received help from a number of mission groups, including the American Baptist Home Mission Societies, which purchased the site for lease-

ing to YNOL. Nicaraguans have assumed full financial responsibility for station operation during the first year and for a substantial part of its capitalization, a spokesman for the Latin America Mission said. Next step in the basic plan for YNOL, he added, is its full nationalization -- operation and management entirely by Nicaraguan Protestants. Well on its way to realization, this goal is expected to be fulfilled with the withdrawal of missionary personnel from staff functions possibly this year or early in 1961.

The Latin America Mission, with headquarters in San Jose, Costa Rica, is an independent Protestant agency founded in 1921 to evangelize Central and South America. Supported largely by independent congregations and individual church members in the U.S. and Canada, it has work in Costa Rica, Nicaragua, Panama and Colombia.

PANAMA

• HOXO DIRECTORS MEET

The annual meeting of the directors of HOXO (the *Voice of the Isthmus*), with representatives from the two sponsoring missions, took place early this year. Among items approved were:

1. Continued investigation into possibilities of expansion of HOXO's ministry into other areas of Panama -- notably Colon, where HOXO's reception is limited at night because of heavy interference.
2. In view of recent displays of nationalistic feeling, a redistribution of programs as far as language blocks are concerned -- giving HOXO an additional Panamanian flavor, with an emphasis on Spanish programs.
3. A move of our downtown studio from the basement "cave," which has been our home for the past ten years, to a "daylight" location with more space, a more easily located entrance and opportunities for neon light displays. The location in mind is a second-story location on busy Tivoli Avenue, one of the boundaries between Panama and the Canal Zone.

PERU

Telephones will take on added importance in the spread of the Gospel among South America's unlettered peoples if John W. Kendall of San Diego

Dial Phone System

To Be Installed

(California) is successful in a self-appointed mission. A telephone employee for more than two decades, Mr. Kendall explained for Yarina Cocha to survey the communications needs of 300 workers affiliated with the *Wycliffe Bible Translators, Inc.*, an American Protestant missionary organization named in honor of the dedicated 12th Century English Bible translator.

Mr. Kendall, an active Baptist layman, knew that when he reached Yarina Cocha he would find

Latin America

one telephone line carrying 80 instruments, but when he is ready to return to California he hopes to have devised a working plan for a small dial telephone system for the Wycliffe missionaries. He is paying his own expenses for the trip, which will consume his annual three-week vacation.

The tribes whom Mr. Kendall seeks to aid live in remote mountain areas where Wycliffe workers are stationed, studying languages and dialects still to be reduced to the printed word. While radio offers them the only quick means of communication with the more populous areas, the San Diego churchman sees hopes of linking the villages by telephone.

RNS Release

• WELL-KNOWN CHURCH LEADER RETIRES

Dr. Manuel Garrido Aldama retired from active service as the A-V secretary of RAVEMCCO and CCLA in December, 1959. He had begun this work in 1948 after more than 10 years as director of the Spanish program of radio station HCJB. He is known throughout the continent as an outstanding radio evangelist, speaker, director of workshops and consultant for evangelical radio programs.



DR. ALDAMA in Quito (Ecuador) participates in one of the World Radio Chapel Christian programs.



In a Guatemala Workshop he speaks with a trainee.

VENEZUELA

The light flashed red... "Peace, liberty, the presence of God, salvation. Yes, peace, liberty, the presence of God, salvation. This is what Christmas means."... The Church of the Good Shepherd of Santa Barbara was on the air. That was January 2. The newly inaugurated station of Ocumare had asked the pastor of the church to prepare and present a half-hour radio program on the meaning of Christmas. By means of that program it is possible that more people were reached with the Good News than by all the efforts of the missionaries and laymen in the Tuy Valley over the last ten years.

Protestant Church

Programs Are on

Ocumare Station

Two days later the Church signed two contracts with the station. One was for fifteen minutes on Tuesdays, Thursdays and Saturdays at 7:00 P.M. These fifteen-minute programs are aimed to reach a variety of people. On Tuesday it is *Titanes de la Fe* ("Titans of the Faith"), a dramatic presentation made and recorded by the Pan American Christian Network in Costa Rica on the lives of the heroes of our faith. *Paginas Campes- tres* ("Pages from the Country") occupies the Thursday spot. It is directed to the farmer in terms that he understands. This one is a live program put on by members of the church. A new program has been started on Saturdays called *Estampas Juveniles* ("Youthful Images"). During this fifteen-minute period the young people of the church are endeavoring to get across the Gospel Message to teen-agers.

The second contract was for two minutes three times a day, Monday through Friday. It consists of a Bible reading without comment. Day after day -- while washing dishes, selling wood, checking the oil, making rounds in the hospital -- many now hear the Word of God over their portable transistor radios.

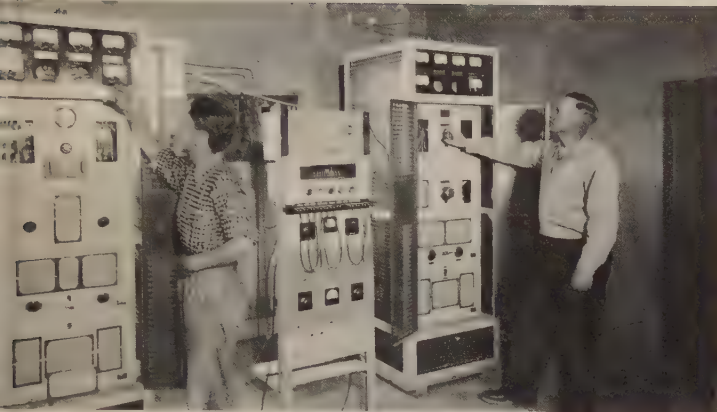
....There have been results already. First, as never before, there is an awareness of the presence of the Church in the Valley. Second, the programs have already built up a following. When we are out on evangelistic trips, storekeepers and farmers remind us of some comment over *Paginas Campes- tres*. These people are becoming interested in the Gospel. We know several who are asking seriously about the Gospel because they listened to *Titanes de la Fe*. Around the radio station and along the street people ask about the programs. People with whom we had before no contact now greet us and call us by name. For the first time we exist in the minds of many. And with this they are confronted with Christ Himself, whom we try to let talk and walk through us.

The radio programs are serving as heavy artillery to destroy the walls of prejudice and ignorance, making way for the foot soldier, the Christian, to enter in and declare Christ as Lord and Saviour.

Venezuela Vistas

The Christian Broadcaster

"La Cruz del Sur"



in
La Paz
Bolivia



**On the Air Ten Hours Daily
With Religious, Cultural,
News and Music Programs
of Wide and Varied Appeal.**



THE SOUTHERN CROSS RADIO STATION

CP-27

**is under the Canadian Baptist
Foreign Mission Board, which
has its headquarters in Toronto.**

North America

UNITED STATES....

"Drink light refreshing Pepsi"

With this and other jingles, Pepsi Cola is spending for advertising alone this year a record 32 million dollars, which is four million more than their last year's record of 28 million.

And Pepsi sales are up, too, because someone is sold on selling Pepsi.

If the Christian Church got as excited over their "product" as Pepsi is, the course of this world (and the Church) could be changed in this generation!

The Informer

● CONTROVERSIAL QUESTIONS DISCUSSED

Six Protestant, Roman Catholic and Jewish spokesmen explored current issues of main concern to religious groups during a dialogue which lasted three hours and 25 minutes over a local television station in New York (Channel 13). Among topics discussed by the religious representatives on the *Open End* program of WNTA-TV were public and parochial school education, birth control, divorce and a Catholic as a presidential candidate.

Protestant speakers were Episcopal Bishop James A. Pike of California; Dr. William Lee Miller, associate professor of social ethics, Yale Divinity School; and Paul Blanshard, author of controversial books on Church-State relations in this country. Catholic spokesmen were Sen. Eugene McCarthy of Minnesota, and William Clancy, editor of *World View* and education director of Church Peace Union. The Jewish participant was Rabbi Arthur Hertzberg of Temple Emanu-El, Englewood (New Jersey).

RNS Release

● NEW JERSEY COUNCIL IS ACTIVE

Nearly 16,000 radio programs were broadcast by the New Jersey Council of Churches over the State's stations during 1959. The Council's Radio-Television Department noted that the recorded programs, many of which were repeated, ranged in length from one minute to two hours. Bulk of the year's production, the department said, consisted of "capsule" programs of five minutes or less, something of a new departure in religious programming.

The Rev. Charles Brackbill, Jr., the department's executive director, said in his annual report that New Jersey stations have demonstrated they will accept religious programming "when it is given to them in a form they can use."

RNS Release

Creation of an endowed radio-TV network to teach American culture and morality has been urged by Dr. Edwin T. Dahlberg of St. Louis (Missouri),

Culture-Morality

Network Proposed

president of the National Council of Churches. The public may demand such a network, he says, as an alternative to commercial broadcasting if networks and advertisers do not change their outlook. Writing in the national weekly *TV Guide* magazine, Dr. Dahlberg said that "there is no reason why there should not be great trust funds created for the endowment of far-reaching radio and TV networks, in exactly the same way that we have such endowed collegiate institutions as Harvard, Princeton, Yale and other historic educational centers."

"The churches," he said, "might well take the lead in this, just as they pioneered in the establishment of colleges and academies in the earliest days of our nation."

Commenting on commercial broadcasting and advertising, he declared: "The rigged quiz shows were bad enough. But they are only one phase of an advertising philosophy that will go to any length to make a sale. The commercial world, in



RNS Photo

DR. DAHLBERG visits the U.S. Armed Forces on Guam.

view of all that is coming to light, should be just as concerned about cleaning up its own back yard as it has been insistent that the labor unions should clean up theirs."

"We all need to go to the cleaners," he continued. "The obscenity, covetousness and growing vulgarity of our American culture constitute a subversive influence as menacing as Communism."

As for religious broadcasting today, most of it is "too tame," said Dr. Dahlberg. "Because of the big listening audience there is a temptation to please everybody, and to proclaim only the secondary truths that will be a common denominator for all. We need more controversy over the air -- of a constructive character -- controversy in depth. National networks are too timid about the possible clash of ideas."

RNS Release

Washington's popular telecourse on the Bible is being televised outside the national capital area for the first time during the present semester.

Bible Telecourse

Appeals to Many

American University has announced. The course on the Old Testament, which has attracted hundreds of registrants (just as did the first course in the New Testament, given last year over the air) is taught by Dr. Edward W. Bauman, chaplain of the Methodist-sponsored university, with the assistance of Rabbi Balfour Brickner, spiritual leader of Temple Sinai, a Washington reform congregation.

The course is now carried by WSAV, a television station at Harrisonburg (Virginia), 175 miles west of Washington in the Shenandoah Valley, as well as by WMAL-TV which originated it in the capital city. The 13-week series is sponsored by the Virginia Council of Churches. In Washington, the program is sponsored by the National Capital Area Council of Churches. Ultimately, it is hoped that a whole network of cities in the East will carry the program, if it proves as popular in other areas as it has in Washington.

In the first semester this year, 127 persons paid a \$40 tuition fee to American University to take the course for two hours of college credit, applicable to any undergraduate or graduate degree. They wrote term papers, took field trips and a final examination based on the television lectures and study materials. Another 1,300 persons paid \$5.00 apiece for the textbook and study guides, while 200 of them paid an additional fee just to take the final examination "to see how they did" -- and win a certificate from the university, if they passed.

A recent television poll, to the astonishment of sponsors of the telecourse, showed that an

estimated 138,000 homes in the greater Washington area were tuned to the program between 11 and 12 on Saturday mornings. Estimating three viewers to a set, the poll reported that a class of half a million persons, one person out of every five in the metropolitan area, was in Dr. Bauman's "classroom" that morning.

From the outset, popularity of the Bible courses has amazed and dumbfounded its sponsors. As many as 1,000 persons have turned up to take the field trips announced on the program.

RNS Release

* * * *

Obvious "religious programs" are not sufficient to spread the Christian message over radio and television. The "larger and more difficult task of the Church may be to seek and to penetrate with its view of life the total broadcasting enterprise."

NCC Study Group

Appraises Media

This opinion was stressed in a progress report presented by the National Council of Churches Study Commission on the role of radio, television and films in religion in Oklahoma early this year.

Comprising church leaders, theologians, social scientists, educators and representatives of the mass media and the arts, the Commission was established by the General Board in 1958. Since then it has been studying and appraising various aspects of the three media. Its chairman is Dr. Wilbur E. Saunders, president of Colgate Rochester (New York) Divinity School.

The Commission said that penetration of the entire broadcasting enterprise would be mainly by "Christian involvement." It said it "does not



Televising the annual Easter service from the National Cathedral (Episcopal), in Washington, D.C., technicians and equipment crowd an auxiliary room. Most of the viewers of such services little realize the behind-the-scenes work involved. This year C.B.S. installed more than a mile of coaxial cable in the Cathedral and spent an estimated \$50,000 to make the coast-to-coast television service possible.

RNS Photo

North America

view the mass media as *pro-Christian* or *anti-Christian*, but as instruments of great potential for the disclosing or obscuring of the Word of God.

Christian involvement, the Commission's report said, would mean "the exercise of a sense of Christian vocation on the part of leaders related to broadcasting. It would mean discipline of responsible analysis and criticism of broadcasting by the Church, and the readiness of the Church to encourage the efforts of the industry itself to improve broadcasting in directions that the Church can support."

Presented by Dr. R. H. Edwin Espy, commission secretary and NCC associate general secretary, the progress report said that the preponderance of programs on the air supports a single philosophy -- that of commercial owners and operators, whose primary objective is gain and whose method is chiefly entertainment. Nevertheless, the report noted, although this philosophy and practice distinguished them from the philosophy and practice of the Christian faith, "this does not set these mass media and the Church over against one another, except in the sense that the Church is called by God to stand in judgment on all human institutions, including itself."

The report further said that at times the influence of the mass media will run parallel with the objectives of the Church, and at other times their objectives will be uncongenial or even antagonistic to one another. "A great television drama," it noted, "may lay bare the human spirit in a way that disposes the viewer to a deeper understanding of the Gospel. On the other side, a program of questionable morality, or the low ethical standards sometimes practiced in the producing of programs, may confuse the viewer in his Christian loyalties."

Going on to discuss the "wide variation in the quality of religious broadcasting," the report said that "many local programs...are of mediocre or inferior quality, and some of them may be regarded as a disservice to the cause of true religion....In the present organization of religious broadcasting there is insufficient coordination among local churches, denominations and local, regional and national councils of churches."

The report observed that the variables in religious broadcasting "are so many and so great that an over-all appraisal is difficult if not impossible." Among the variables it listed were: quality, format, outreach, objective and audience. The Commission said it had studied these variables, "but makes no proposals at this time, as this is an area for the detailed consideration of the churches' operating agencies in the field of broadcasting, program and research."...

In a section dealing with the effect of the communications media on society, the report said that some cultural historians believe that the mass media "may be bringing America to a kind of social change too far-reaching for anyone to forecast its nature." However, it noted, "others attach less importance to the formative role of the mass media, believing that they are more the product than the producer of social cultural change."

The report said it may be argued that the media on the whole are lowering the cultural level, if for no other reason than that they are reducing the time people spend in discussion, study and reading. "There is some evidence," it added, "that radio and television threaten some of the processes of creative thought and mental discipline, including the skill of reading....Some observers believe they are contributing to the development of a 'post-literate culture'."

RNS Release

JOHN GROLLER (left), associate director of the United Presbyterian Department of Radio and Television, with WYNN WARD of the Nebraska Council of Churches, as they discuss plans for a Broadcasting Institute in Omaha.



The practice of medicine in widely scattered regions of the United States was the subject of a special hour-long documentary telecast over the NBC-TV network, Friday, May 27, at 8:30 P.M. The program was telecast in color as well as in black and white. It is another in the award-winning "March of Medicine" series produced by Smith, Kline and French Laboratories in co-operation with the American Medical Association. Entitled "M.D. USA", the special report depicted the work of five American physicians in various geographical areas of the country, as they provide medical care for a wide array of patients. The sequences were filmed in Alaska, Arizona, Louisiana, Pennsylvania and Wisconsin.

Documentary on

Physicians Shown

Highlighting the understanding and dedicated skill of modern doctors, "M.D. USA" focused on: Dr. William Mills, orthopedic surgeon living in Anchorage, Alaska, as he treats Eskimos at a remote clinic on the "frozen tundra" in the 49th state. Dr. David B. Dolese, Ganado, Arizona, as he deals with the myriad problems of the Indian tribes on the Navajo reservation. Dr. Julius M. Fernandez, an obstetrician in Franklin, Louisiana, and his patients in the bayou country. Dr. David G. Mayer, a typical "family doctor" in Lansdale, Pennsylvania. Dr. Daniel E. Dorchester, a "flying doctor" who travels by airplane to care for migrant workers along the frontier of Sturgeon Bay, Wisconsin.

To uncover these stories of the usual and not so usual work of American doctors, a special filming camera crew travelled thousands of miles by dog sled, swamp boat and jet airliner.

BFC News

● PIONEER PROGRAM IS SCHEDULED

A pioneer program of education for leaders in Christian education was scheduled this year on Pittsburgh's Station WOED-TV. Under the direction of the Department of Christian Education of the Council of Churches of the Pittsburgh area, the program opened February 3 and ran through April 27. Of interest especially to church-school teachers, parents and community leaders, the courses included instruction in the psychological and the practical aspects of teaching methods and the use of curriculum methods.

On Wednesday evenings between 7:30 P.M. and 8:00, groups of people gathered in private homes around the TV set and in church rooms, where they took notes on the lessons and joined in discussion groups afterward. Each paid a \$5.00 fee and received a syllabus of the lessons plus a list of source materials. Credits were given to those registered who completed a written assignment.

A committee of the Pittsburgh Council worked out the plans for the "Live and Learn" program with the local TV staff at the request of the Division of Christian Education of the National Council of Churches.

Religious Newsweekly

● NEW CHAIRMAN FOR FCC

On March 10, Frederick Wayne Ford succeeded John C. Doerfer as head of the Federal Communications Commission in the U.S. Chairman Ford is a lawyer with a background of some twenty years in government service. From 1947 to 1953 he served on the Commission's legal staff, and has been a member of the Commission since 1957.

Mr. Ford has the reputation in Washington circles of being "an honest, hard-working public servant." The *New York Times* reported that "he is no patsy for the industry." He is said to feel that option time is "not reasonably necessary" to network operations. In short, the public demand for an FCC that exercises its rightful authority (which the National Council of Churches urged in its testimony before the Commission) appears to be in line with the new chairman's concept of the Commission's function.

BFC News

* * * *

Harold E. Fellows, president of the National Association of Broadcasters, told members of the National Religious Broadcasters at their 17th annual convention in Washington, D.C., that broadcasting has done more to advance the cause of religion in this generation than any other medium. He said that the overall coverage of radio and TV is so comprehensive in the United States today that now there is not a person in the nation who cannot be a listener or a viewer at any given time that he happens to choose. However, religious programming presents a serious problem to the commercial broadcaster because of the diversities of religious views in the community, Mr. Fellows said.

Commercial Groups

Face Problems in

Church Radio-TV

"I submit that the American commercial broadcaster approaches the solution of his programming problem in the area of religious broadcasting with a sincere and honest attempt to provide as effective a medium for the propagation of faith as is possible," said Mr. Fellows.

"I need not call your attention to the fact that not a one of these broadcast facilities is required by any governmental body to provide a specific amount of time for any particular group or organization," he told the religious broadcasters. "Rather, by act of Congress, broadcasters are permitted to operate their stations within their own best judgment...."

"The broadcaster -- in determining which educational, civic and religious programs to carry in his 'public service time' -- must evaluate the needs of the community and the effectiveness and quality of the programs offered him," Mr. Fellows declared.

Mr. Fellows pointed to his native New England as an area presenting "typical" problems in this field. "Boston is the birthplace of both Unitarianism and Christian Science," he observed; "it



DR. CHARLES SCHMITZ of BFC Broadcast Training conducts Rhode Island workshop in Providence. (Left to right): DR. SCHMITZ; GORDON ALDERMAN, program director, WHEN-TV Syracuse; LYDIA BRAGGER, director has a large Roman Catholic population, all three branches of Judaism well represented, and a substantial contingent of Congregationalists, Methodists and Episcopalians....

"As a broadcaster," said Mr. Fellows, "aware of the multitude of diverse faiths in our country, I would, in all sincerity, plead for a greater mutual understanding of the fearful problems which face broadcasting in the fair and proper allocation of time for religious programming."

Dr. Eugene R. Bertermann, director of the *Lutheran Foundation*, (St. Louis, Missouri), was re-elected president of the association. A leader in the Lutheran Church-Missouri Synod, he was formerly director of *The Lutheran Hour* on radio and television. Elected first vice-president was Dr. Ralph Neighbor, pastor of the Church of the Open Door (Elyria, Ohio), and director of the *Morning Cheer* radio hour. Chosen second vice-president was Dr. Earl P. Paulk of Cleveland (Tennessee). Dr. T. W. Willingham of Kansas City (Missouri), who is director of the Church of the Nazarene's *Showers of Blessing* broadcasts, was re-elected treasurer, while the Rev. Bartlett Peterson, radio director of the Assemblies of God (Springfield, Missouri), was named secretary.

• ACTION TAKEN ON CHURCH APPLICATION

The Federal Communications Commission has directed preparation of an order looking toward the grant of an application by Riverside Church in New York City for a new FM station and denying a competing application for the same wave length filed by the Huntington-Montauk Broadcasting Co. for a station at Huntington (New York). The action came after a hearing examiner recommended, on the basis of public hearings held in 1959, that the application of the church be preferred in the public interest. At the same time, the FCC announced that it is preparing an order looking toward the grant of an FM station in Philadelphia to *Young People's Church of the Air, Inc.*, and denying a similar application filed by WJMJ Broadcasting Corp., of Philadelphia, owners of an AM station in that city. A petition by WJMJ for rehearing was denied.

RNS Release

of public relations, Rhode Island Chamber of Commerce; MAJOR E. WALTER LAMIE of the Manchester (Connecticut) Salvation Army unit. The workshop was in March of this year, under the BFC sponsorship.

As the time grows steadily nearer when Station K-ICY at Nome hopes to go on the air, it is well to refresh our memories about the great new 49th state of the United States. If superimposed on the rest of the U.S., Alaska would reach from Indiana to Colorado and from Canada to Arkansas. It is a frontier country with endless forests, towering snow-capped mountains, vast treeless wastelands and great untapped natural resources. The Aleutian natives are credited with having given Alaska its name, meaning "The Great Land."

Station KICY Is

An Answer to Need

in Western Alaska

Three-fourths of the people living in Alaska are white, with Indians, Aleuts and Eskimos comprising the remainder. The Evangelical Covenant Church has been bringing the Gospel to the Eskimos on the Arctic Slope of Western Alaska for more than 70 years. Today there are found flourishing churches in many villages, but some areas are so isolated that they are without the Gospel. The answer is *radio*. The radio receiver is an important piece of equipment in the Eskimo home.

In his January, 1960, prayer letter, Art Zylstra, manager of the new station, writes as follows: "This 5000-watt, unlimited time, missionary radio voice will, D.V., begin ministering to Western Alaska within a matter of weeks.... We will be programming 17 hours daily, 7 days a week. In addition to supervising the religious broadcasts (which will include many favorite programs) we will spend many hours presenting programs of good music, news, special events, educational features, community projects and other secular programs that will attract listeners and give a well-balanced program schedule. As the only broadcast station west of Anchorage and Fairbanks, we find the competition nil...."

K-ICY -- *Voice of the Arctic* -- is surely a tool that can be used to complete the evangelization of Western Alaska. Sponsor: Arctic Broadcasting Association, backed by the Evangelical Covenant Church of America.

FMR Release

For the second year in succession, a radio series produced by the Division of Radio and Television of the National Council of the Protestant Episcopal Church has been awarded the George Washington Honor Medal by the *Freedoms Foundation* at Valley Forge (Pennsylvania). This year's award winner is *The Search*, a weekly dramatic program. In announcing the selection, the trustees, directors and officers of the *Freedoms Foundation* cited the program as "an outstanding achievement in helping to bring about a better understanding of the American way of life..."

"The Search" Wins

Freedoms Award

Hosted by Robert Young, the film and television star, and featuring such outstanding actors as Joseph Cotton, Boris Karloff and Agnes Moorehead, *The Search* is drama taken from everyday life. Each story seeks to illuminate the problems and complexities in people's lives -- in marriage, family relationships, illness, young love and old age.

The series is written and produced in Hollywood under the supervision of the executive secretary of this Division, the Rev. Dana F. Kennedy. Since its inception in April, 1958, *The Search* has been carried by independent stations, nation-wide. Last summer it was broadcast over the facilities of the Mutual Broadcasting System network. It is also aired in Canada and world-wide on the Armed Forces Radio Network.

Last year's *Freedoms Foundation* George Washington Honor Medal was awarded to the Episcopal Church's 15-minute radio interview series called *Viewpoint*, which features eminent personalities of our time. It is still carried to a large audience on independent stations and the Mutual Broadcasting System.

The Script

* * * *

TELETYPE NETWORK IN OPERATION

A Southern Baptist Convention teletypewriter network, believed to be the first leased wire communications system operated by a religious denomination, will link 19 cities, beginning March 1. The system will stretch from Washington, D.C. to Wichita (Kansas), and will serve Southern Baptist Convention agencies and state Baptist convention offices as well as Baptist state papers, said Dr. W. C. Fields of Nashville (Tennessee), secretary of public relations for the SBC Executive Committee. He said the service will be on a six-month experimental basis.

Included in the network are Texas, Oklahoma, Kansas, Missouri, Arkansas, Louisiana, Mississippi, Tennessee, Alabama, Georgia, North Carolina and the District of Columbia. The system will operate on a daily schedule Mondays through Fridays, with costs to be shared by each participant. Each party on the teletype leased wire will be able to receive copy just as soon as it is sent from any point on the system.

RNS Release

WORKSHOP TRAINING FOR FRANCISCANS

Franciscan priests and brothers will be trained at a summer workshop in the techniques of radio-television and in the use of these modern media more effectively in their apostolate. Plans for the workshop were made at a Chicago meeting of sixteen radio-TV experts who are members of the Roman Catholic order. The workshop will be conducted under the auspices of the newly-formed Franciscan Institute of Radio and Television. The chairman of the Institute is Father Alcuin Mikulanic, O.F.M., director of the *Christ the King Hour*, sponsored by Christ the King Seminary.

RNS Release

NOW, HERE'S AN IDEA!

Some "good Lutheran money" donated by a Warwick (Pennsylvania) pastor helped pay the \$7,500 cost of televising the *National Invitation Tournament* basketball game between a Roman Catholic college and the University of Utah on St. Patrick's Day. The Rev. Carl W. Bloomquist, pastor of the Pilgrim Lutheran church, sent an undisclosed sum to the Providence (Rhode Island) College Alumni Association toward the cost of televising the game between Utah and Providence College, a Dominican institution. The game was played in New York City and televised to Rhode Island fans over WPRO-TV of Providence.

Accompanying the pastor's contribution was this letter:

"Hope you will accept some good Lutheran money and support for your drive to telecast the game. If you are wondering why a Swede is beating the drum for the Irish Friars on St. Patrick's Day, let me remind you it was Uncle Julius who beat the drum in McNamara's Band."

RNS Release

KNOW WHAT YOU ARE DOING -- AND WHY!

Churches were warned by a pioneer in educational television against slipping into "a ritualistic use of mass media" to promote the Gospel without knowing "how or why." Making the plea was Prof. Edward Stasheff of the University of Michigan in his address to some one hundred communication leaders at a national seminar of the Methodist Television, Radio and Film Commission meeting in Nashville (Tennessee).

"The automatic habit of broadcasting a church service because *the other churches do it*, or because your turn has come up in the council of churches schedule, can be likened to a society for something-or-other that holds a monthly meeting just because thirty days have elapsed since the last one," Professor Stasheff stated.

Speaking on church communication through radio, TV and film, he asserted that "not since the time of the Crusades has religion been in such a favored position to capture the imagination of mankind as it is today...."

RNS Release

"The Church at Work"



RNS Photo

BISHOP JOHANNES LILJE, with his wife, arriving in New York to serve as Harry Emerson Fosdick Visiting Professor at the Union Theological Seminary.

An interview with Bishop Hanns Lilje of Hannover, Germany, last March marked the five-year anniversary for a radio program unique in the religious field. Bishop Lilje

Unique ELC Radio

Program Celebrates

Fifth Anniversary

gave his views on such current issues as the outbreak of anti-Semitism, the moral challenge of the 1960's and U.S.-German relations for *The Church at Work*, weekly quarter-hour radio news feature distributed from the local headquarters of the Evangelical Lutheran Church. He was interviewed by James V. Anderson, radio-TV executive with the ELC's Office of Public Relations, who developed the program for its first release March 6, 1955. Since then it has grown in acceptance and regular usage by some fifty broadcasting stations in nineteen states.

The Lutheran Bishop of Hannover has appeared on the program before. He is part of a distinguished company whose recorded words have been used on the program -- men of many creeds and occupations, as diverse as Nehru of India; Dr. Charles Malik, U. N. Ambassador from Lebanon; Monsignor John O'Grady, Roman Catholic charities leader; Bishop Henry Knox Sherrill, World Council of Churches president; the Rev. Bob Richards, Olympic pole vault champion; Dr. Martin Luther King, Jr., of Montgomery (Alabama).

The program frequently presents religious news in the words of the statesmen and churchmen most prominently involved. But Anderson says he sometimes must go to teen-agers or the "man or

woman next door" to get on tape the words that best illumine the religious issues of the day. For example, in that first program five years ago, the features included a student from India speaking about care of homeless children; a South African speaking on racial segregation and Dr. Fredrik A. Schiotz, president of the ELC, reporting on a Lutheran World Federation event.

Each program also includes a general round-up of religious news and background, prepared from several news services. It attempts to place U. S. news in perspective and frequently ranges 'round the world.

Throughout its five-year history *The Church at Work* has been the only news-of-religion program that includes on-the-spot taped interviews with reports of church involvements in human affairs, and that is distributed nationally, Anderson says.

Anderson has been producer-editor-narrator for all but five programs of *The Church at Work*. He was formerly on the European staff of the Lutheran World Federation and was program director of Radio Station WCAL before he became radio-TV director with the Office of Public Relations of the ELC.

The professionals who produce the program also include a technical staff at the ELC Recording and Filming Service, St. Paul (Minnesota), headed by Warren Holmen, director. Holmen and Paul Lundy have assisted in the editing of recorded features in addition to supervising the recording and duplication of *The Church at Work*.

ELC Release

● SPOT ANNOUNCEMENTS USED



Through a TV minute-spot sponsored by the National Lutheran Council your community can be given an "invitation" to attend Sunday church services.

The Christian Broadcaster

Combining Resources ...
Experience ...
Skills ...

The BROADCASTING and FILM COMMISSION

Notes from "Board Meeting"

A self-regulating code of standards aimed at raising the level of religious broadcasting was adopted in principle by the Board of Managers of

Board Adopts in

Principle a Code

for Broadcasters

the National Council of Churches' Broadcasting and Film Commission that met in New York City last February. The code declares, "Personal profit and self-glorification have no place in religious broadcasting." It calls on religious broadcasters to "conscientiously observe" the letter and the spirit of

regulations by stations or networks and to conform to the highest broadcasting standards. Stating that the solicitation of funds over the air waves "should be discouraged," the code provides that, when such appeals are made, receipts should be forwarded promptly to donors and audited financial statements furnished on request.

❧ It says that sponsorship of religious programs should be under the auspices and control of a responsible denomination, church or non-profit association incorporated for religious purposes. Religious broadcasters are asked to prepare program materials "in ample time for review and audition prior to being put on the air."

Dr. S. Franklin Mack, the Commission's executive director, said the code was drawn up over the past year and a half by a group of religious broadcasters and media directors. They included members of 20 major denominations belonging to the BFC, as well as non-members. The code, he explained, will be referred for consideration and acceptance to other Protestant religious broadcasters around the country. Following such acceptance, he added, it also may be commended to leaders in the broadcasting industry.

Earlier, Dr. Mack, in discussing morality in radio and TV, told the Board that there is "something radically wrong with the ethical and moral climate of America.... The more penetrating the analysis of our moral laxity is, the more uncomfortable our churches, schools and homes should

feel for failing somehow to make any connection between precept and practice."

❧ While the finger of blame for this laxity "has been pointed at those who control the use of mass media," Dr. Mack continued, "there also is abundant evidence of governmental negligence and public apathy." Pointing to criticisms of many radio, TV and film programs, he declared, "It is a question whether the excesses charged against the media may not be reflective of patterns of thought and behavior of which Christians have become all too tolerant."

Dr. R. H. Edwin Espy, NCC associate general secretary, noted the "gulf" between churches and lay members and stressed the need for Christian unity in the face of "our fractured culture." In the churches' mission to the nation, no matter what media is used, he said, "we have to listen to the people before we can speak." Calling for united, creative ways of setting daily standards in the light of Christian principles, he further asserted that the "secular world is too strong for a divided Church."

RNS Release

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Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York City and for years a nationally known leader in religious broadcasting, was granted a *Recognition*

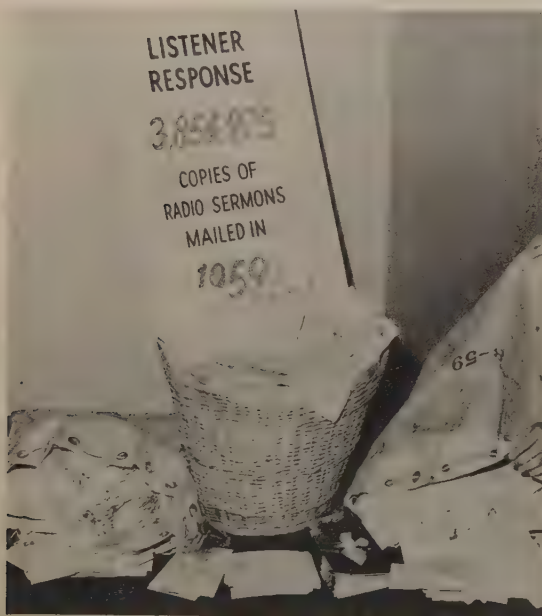
Pastor Receives

Award for Years

of Radio Service

Award at the Board dinner held Tuesday night. Introducing Dr. Bonnell before presenting the award, Mrs. Theodore Wedell, chairman of the Board, said: "Dr. Bonnell, you first began to broadcast for our predecessor organization, the Federal Council of Churches, away back in 1938. Since that day you have played a distinguished role, not only in communicating the Christian message by radio, but in trying out new approaches to the effective use

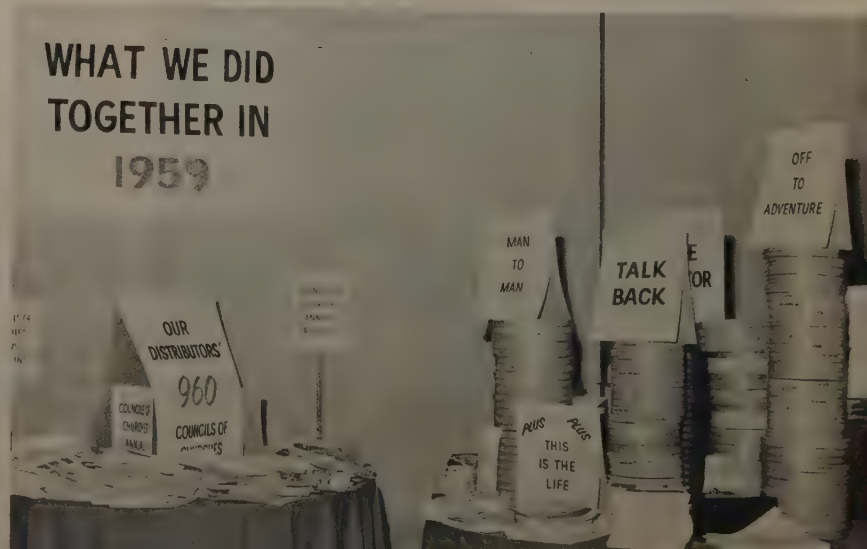
The Broadcasting and Film Commission NCCUSA



Cooperative Strategy and Programming

- Members and consultants of BFC invested a minimum of 5420 hours in cooperative policy-making and program planning in BFC Committees in 1959.
- Twenty-four member communions contributed to the BFC budget \$142,205 in amounts ranging from \$25 to \$55,189 (on a \$7.00 per thousand quota basis); plus a \$150,000 underwriting of film, radio and TV projects and cost of moving (top figure \$25,000; average (6,250)).
- Appreciative radio listeners contributed some \$257,912.
- Networks and stations in 1959 contributed production facilities, production costs and public service radio-TV time for BFC programs valued conservatively at \$5,000,000.

Councils of churches received thousands of hours of additional public service time for locally originated programs.



of this medium in the service of Christ and the Church. The latest of these metamorphoses has cast you in the role of elder statesman on the A.B.C. radio network program *Pilgrimage*.

"You have now asked to be relieved of this responsibility -- not to go off somewhere and take it easy but to give more attention to other phases of your ministry....

¶ "There is really no adequate way to say *thank you*, but I want to read you the inscription on this scroll which we have prepared and which we hope you will accept as a visible token of the gratitude not only of ourselves and of the National Council of Churches but of the hundreds of thousands over the years who have derived inspiration and help through your broadcast ministry....

*An Appreciation
By the Constituent Denominations of
The Broadcasting and Film Commission
of
The National Council of the Churches
of Christ in the U.S.A.*

To

DR. JOHN SUTHERLAND BONNELL
in Recognition of
20 Years of Religious Broadcasting
1938 - 1958
Over the Facilities of
The National Broadcasting Company
and
The American Broadcasting Company

On behalf of the Broadcasting and Film Commission of the National Council of Churches, wedo hereby express our deep appreciation for the valuable contribution of Dr. John Sutherland Bonnell in broadcasting the message of the Christian Gospel from coast to coast for twenty years.

His emphasis has always been on the central Christian truths. His primary concern has been to strengthen the spiritual foundations of personal and national life. His message has magnified the great common elements of Christianity and our Protestant heritage....

More three-way talks between Protestant, Jewish and Roman Catholic broadcasters would pave the way for programs which could awaken the religious conscience of the nation, it was agreed by an inter-faith panel of mass media specialists at the Wednesday lunch meeting of the Board. Participating in the panel were the Rev. Dr. David Barry, director of the New York City

Inter-faith Panel

Is a Noon Feature

Mission Society; Philip Sharper, editor of the Catholic Publishing House of Sheed and Ward; and Rabbi Morris Kertzer, director of inter-faith activities of the American Jewish Committee.

Dr. Barry declared that man's loneliness and inner turmoil need theological answers in a society of many faiths which mere religiosity fails to penetrate. "The basic problems man faces," he said, "ought to be treated through a religious thrust above sectarianism."

¶ Mr. Sharper said that interreligious discussions on the networks could serve to deepen the listener's or viewer's own religious commitment. He warned, however, that such programs should be conducted by "religiously responsible" people. He added that current religious programming seems primarily directed to co-religionists of the sponsoring group, and calls for a "full, frank and honest airing of our religious positions."

Observing that all religions share basic, universal values, Rabbi Kertzer said the diverse American culture is posing a challenge which is finding the mass media unprepared. There is need for a "thinking together," he stressed, because "each faith has been talking only to its own."

Among subjects of national interest suggested by the panel members for three-way talks were the public school system and the censorship of obscene literature.

RNS Release

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EDITOR'S NOTE: Another outstanding feature of the Board sessions was the address by Television Producer and Critic David Susskind (see Page 3).



DR. S. FRANKLIN MACK, executive secretary of the Broadcasting and Film Commission, with members of the inter-faith luncheon panel. (Left to right): DR. DAVID BARRY of the New York City Mission Society; RABBI KERTZER of the American Jewish Committee; DR. MACK; and PHILIP SHARPER, who is editor of the Catholic "Commonweal."

Program Notes

NEW "OFF TO ADVENTURE" SERIES

Off to Adventure, the fourth series in a colorful, highly interesting television show for children, is about to be launched on television screens across the country. This time, the scene is Africa, and with that vast continent so much in the news, and the subject of study in both the public and church schools, *Off to Adventure in Africa* should be in great demand.

This series does not treat Africa in the old tradition of wild animals and naked villagers. It is an authentic presentation of life today -- how men, women and children live in the new Africa.

Thirteen programs have been prepared:

1. **Gateway to Africa.** Opening in Accra, the port city of Ghana, this program shows the growth of industries, the way children are being educated, the new city life.
2. **Life in Angola.** Crops, people and festivals.
3. **Village Bewitched.** What happens to an African village when witch doctors get control of the people.
4. **Copper Country.** The story of the great copper industry in the Belgian Congo; the men who mine the copper and their families.
5. **Boy Scouts of the Congo.** Camping out with the Zambesi troop of the Congo Boy Scouts.
6. **To the City.** The story of a country family that moves into a city.
7. **City Life.** Cities are growing rapidly in Africa. How people live in a city.
8. **Gold City.** A day in the life of an African girl in Johannesburg.
9. **Mission of Mercy.** Kampesi Hospital in the Belgian Congo -- the most important orthopedic hospital in Africa. Missionary doctors at work.
10. **What Can I Read?** Africans are reading today. This program shows the vast hunger there is in Africa for things to read.
11. **Struggle for Food.** Agricultural training to produce more and better crops, and how the Church is involved in this.
12. **Two Villages.** A contrast between a primitive village still under the ancient rules and a Christian village where people are trying to live in the 20th century.
13. **Rhythms of Africa.** The colorful dances, games and music, much of which has been the basis for American jazz.

Earlier series in *Off to Adventure* deal with Japan, the American Indian and North American Neighbors. They have pulled an astounding amount of mail from young viewers and their leaders. So, watch your local listings for *Off to Adventure*.

BFC "ADOPTS" NEWS PROGRAM

Church World News, the United Lutheran Church in America's prize-winning inter-faith newscast, has been "adopted" by the National Council of Churches as part of its nation-wide radio programming. In "adopting" *Church World News*, the Broadcasting and Film Commission of the National Council of Churches will be assisting in the distribution and promotion of the newscast. Production, distribution and promotion costs will still be subsidized by the Department of Press, Radio and Television of the United Lutheran Church -- which will still receive "on the air" credit. But the NCCUSA endorsement is expected to help in the wider use of the program as a radio arm of local congregations, ministerial associations and councils of churches.

An answer to expressed need, a five-minute "capsule" version of *Church World News* has been available since April 1. The news is the same on both newscasts, but in more condensed form on the five-minute program. The longer newscasts carry a pair of one-minute breaks into which local come-to-church and local church news items can be inserted. The shorter program time permits no local utilization and is designed primarily for radio stations hard-pressed for religious news but with tight programming schedules.

Richard T. Sutcliffe, associate director of the United Lutheran Church in America's Department of Press, Radio and Television, is the newscaster.

FUTURE PROGRAMS FOR CHILDREN

The United Lutheran Church reports progress on a new children's television series for BFC release -- titled, *Davey and Goliath*. We hope for an early October release date, with some fifteen or twenty shows ready by that time and twenty-six by the end of the year. These shows, designed to help the viewing child grow in his understanding of God, illustrate the qualities of God through the experience of Davey and his dog, Goliath. They make use of an original, three-dimensional animation technique.

The National Lutheran Council is also in production on 26 fifteen-minute children's shows -- titled, *Light Time*. The filming schedule began in

January and the hope is for a release sometime between April and June.

The Methodists are working on new approaches to format. They are exploring the possibility of presenting a dramatic story but breaking it before it ends and involving an Emcee and some children in working out an ending.

Developments in children's television among several denominations, all cooperatively related to BFC, are most helpful and encouraging. The prospect of a children's television program representing cooperative Protestantism is more promising than ever before.

A key role is being played by Mrs. Barbara Poppe, children's work consultant on the staff of the Council's Division of Audio-Visual and Broadcast Education, and Alva Cox, who is head of the Division, in correlating all children's TV plans.

* * * *

☐ "TO WIN A CROWN" PRESENTED FOR FIRST TIME ON AMERICAN TV

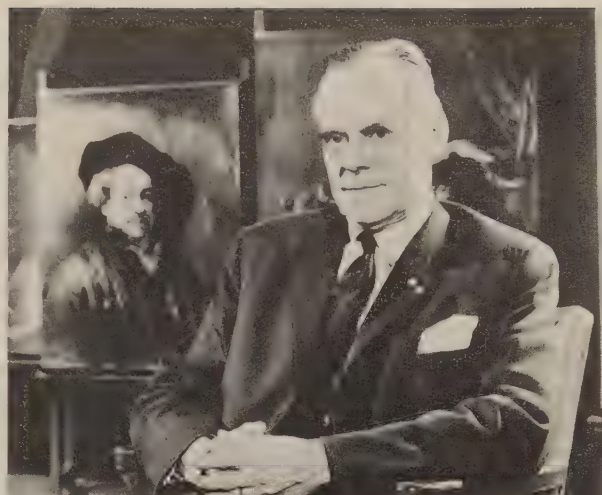


HURD HATFIELD (left) and CHARLES HOLMAN, with DR. DAVID REID (center), in Easter "To Win a Crown."

RNS Photo

To Win A Crown, by George Bernard Shaw, was televised by the American Broadcasting Company in cooperation with the National Council of Churches Broadcasting and Film Commission at 3:00-3:30 P.M. Easter Sunday, April 17.

To Win A Crown is an imaginary dialogue between Pontius Pilate and Jesus. It was written by Mr. Shaw as a preface to "On the Rocks" and, as far as can be ascertained, this was the first time for it to be shown on American television. Hurd Hatfield, noted actor of stage, screen and television, played the part of Pilate. Charles Holman -- whose latest Broadway shows were "No Time for Sergeants" and "Dark at the Top of the Stairs" -- portrayed the Christ. Dr. David H. C. Reid, minister at the Madison Avenue Presbyterian Church, New York City, read Mr. Shaw's comments on the dialogue and introduced the play.



DR. VISSER 't HOOFT as he appeared on his "Rembrandt and the Gospel" TV program on the N.B.C.

RNS Photo

☐ WCC SECRETARY IS TV ART CRITIC

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, appeared as art critic in the TV production "Rembrandt and the Gospel" which was presented early this year on the N.B.C.-TV network. He described the great Dutch master as the only *truly Biblical painter* -- "who roamed through the Bible from beginning to end, giving us what he discovered." The program was based on a book on Rembrandt written by Dr. Visser 't Hooft and some sixty reproductions of the artist's paintings, etchings and drawings. It was televised on *Frontiers of Faith*, an N.B.C. Public Affairs presentation regularly produced in cooperation with the National Council of Churches.

RNS Release

WORKSHOP ANNOUNCEMENT

The fifteenth annual International Television-Radio-Workshop will be held at the Interchurch Center in New York City this summer -- August 1-12. It is sponsored by the U.S.A. National Council of Churches, the Protestant Council of the City of New York, the New York State Council of Churches, the New Jersey Council of Churches and the World Committee for Christian Broadcasting. An outstanding leadership cast has been recruited from the councils represented and from the industry to insure an effective study and experience program.

For information, write now, to:

Charles H. Schmitz
Director, Broadcast Training
Broadcasting and Film Commission
475 Riverside Drive
New York 27, N.Y.

See Pages 62-63 for Tentative Schedule.

INTERNATIONAL TELEVISION-RADIO WORKSHOP
INTERCHURCH CENTER, NEW YORK

AUGUST 1 - 12, 1960

1ST WEEK

TENTATIVE SCHEDULE

MONDAY - AUGUST 1	TUESDAY - AUGUST 2	WEDNESDAY - AUGUST 3	THURSDAY - AUGUST 4	FRIDAY - AUGUST 5
8:45 - 9:00 A.M. Devotions				
8:45-9:30 A.M. <i>Registration</i> 9:30-9:45 A.M. <i>Devotions</i>	9:00-9:50 A.M. <i>General Aspects of Writing for Radio-TV</i> -Charles Schmitz	9:00-9:50 A.M. <i>Writing for Radio</i> -Richard Cobb	9:00-9:50 A.M. <i>Theological Aspects of Writing</i>	9:00-9:50 A.M. <i>Creative Writing</i> -Gordon Alderman
9:45-10:00 A.M. <i>Introductions</i> <i>Why Are We Here?</i> -Charles H. Schmitz	10:00-10:50 A.M. <i>British System of Broadcasting</i> -Canon R. McKay	10:00-10:50 A.M. <i>Programs for Children</i> -Alva Cox	10:00-10:50 A.M. <i>Utilization</i> -Alva Cox	10:00-10:50 A.M. <i>Denominational Policy</i> -Lawrence McMaster
10:00-10:30 A.M. <i>The Nature of Radio-TV</i> -Gordon Alderman	11:00-11:50 A.M. <i>American System of Broadcasting</i> -Bachman, Alderman	11:00-11:50 A.M. <i>Religious Newscasting</i> -Richard Sutcliffe	11:00-11:50 A.M. <i>Women and Radio-TV</i> -Lisa Sergio	11:00-11:50 A.M. <i>Publicity and Promotion</i> -Richard Sutcliffe
10:30-10:45 A.M. BREAK	11:50 - 1:30 P.M. LUNCH			
10:45-11:15 A.M. <i>Possibilities and Limitations in Broadcasting</i> -S. Franklin Mack	1:30 - 2:45 P.M. <i>Listening - Viewing Session</i> -Charles Schmitz			
11:15-11:45 A.M. <i>Program Types</i> -Gordon Alderman	3:00 - 5:00 P.M. WORK GROUPS			
11:45-1:30 P.M. LUNCH	5:00 - 7:00 P.M. DINNER			
1:30-2:20 P.M. <i>The Church and Radio-TV</i> -John Bachman	7:00 - 9:00 P.M. <i>Writing Production Assignments</i>			
2:30-5:00 P.M. <i>Radio Work Groups</i>				
6:00 P.M. BANQUET Address - Helen Hall				

INTERNATIONAL TELEVISION-RADIO WORKSHOP

INTERCHURCH CENTER, NEW YORK

AUGUST 1 - 12, 1960

2ND WEEK

TENTATIVE SCHEDULE

MONDAY - AUGUST 8	TUESDAY - AUGUST 9	WEDNESDAY - AUGUST 10	THURSDAY - AUGUST 11	FRIDAY - AUGUST 12
8:45 - 9:00 A.M. Devotions				
9:00-9:50 A.M. <i>The Councils of Churches in Radio-TV</i> -Charles Brackbill, Jr. -Lydia Bragger	9:00-9:50 A.M. <i>Broadcasting Overseas</i> -Edwin M. Luidens	9:00-9:50 A.M. <i>The BFC</i> -S. Franklin Mack -Wesley Goodman		9:00-10:30 A.M. <i>Evaluating Workshop Productions</i> -Staff
10:00-10:50 A.M. <i>The Council Broadcasters Fellowship</i> -Charles Brackbill, Jr. -John Fisler	10:00-10:50 A.M. <i>Sources and Resources</i> -Staff	10:00-10:50 A.M. <i>The Study Commission</i> -R. H. Epsy	9:00-11:50 A.M. <i>Evaluating Workshop Productions</i> -Staff	10:30-11:00 A.M. <i>Taking the Workshop Home</i> -Staff
11:00-11:50 A.M. <i>Station Relations</i> -Carl Cannon	11:00-11:50 A.M. <i>Evaluating Workshop Productions</i> -Staff	11:00-11:50 A.M. <i>Evaluating Workshop Productions</i> -Staff		11:00-11:30 A.M. <i>Evaluation of Workshop</i>
11:50 A.M. - 1:30 P.M. LUNCH				
1:30 - 2:45 P.M. <i>Viewing TV Films</i> - Schmitz			1:30-5:00 P.M. <i>Evaluating Workshop Productions</i> -Staff	11:45 A.M. Closing Devotions
3:00 - 5:00 P.M. TV WORK GROUPS (Tuesday and Wednesday in TV Studio)				12:00 N. DISMISSAL
5:00 P.M. - 7:00 P.M. DINNER				
7:00 P.M. - 9:00 P.M. TV WORK GROUPS			7:00-9:00 P.M. <i>Evaluating Workshop Productions</i> -Staff	

A Look at RADIO

in SOUTHEAST ASIA

Excerpts from a report by DR. HENRY MACK of Station DYSR in the Philippines following a survey trip made by a team of leaders in Christian Broadcasting in the Far East.



BROADCASTING AVAILABILITIES

A summary of the picture of short wave broadcasting shows that it is much used in this part of the world. The individual pictures are as follows:

Hongkong - 2 medium wave transmitters of 2kw power each.
1 short wave transmitter of 2.5kw power.

1 commercial station under construction.

A highly developed system of *radio diffusion* (wired broadcasting) carrying three different language programs.

All under strict government control.

Thailand - 4 medium wave transmitters.
17 short wave transmitters, one of 50kw power.

Estimate of one leading broadcaster (Army Station) 40 to 50 transmitting stations (Medium Wave: two are 10kw power, one is 3-5kw, ten to fifteen are 1kw, the rest are under one kw power; Short Wave: one is 50kw, the rest are under one kw).

All are under government control, though directed by many uncorrelated agencies of the government. We could find no signs of any research and were reliably told that stations seldom identify themselves and people often do not know who they are listening to and care less.

Burma - (From the "World Radio Handbook")

At present:

1 medium wave transmitter, 50kw power.
1 short wave transmitter, 50kw power.

Expected shortly:

1 medium wave transmitter, 50kw power.
3 short wave transmitters, 50kw power each.

Government control of all programming.

Singapore - 3 medium wave transmitters, 10kw power each.
3 short wave transmitters, 7.5kw power each.

Federated States of Malaya (Kuala Lumpur, Federation Radio Center) -

3 medium wave transmitters, 10kw power each.
1 short wave transmitter, 5kw power.

Other state capitals have one medium wave transmitter each, there being in all 12 spread over 7 cities.

The short wave stations of Singapore and Kuala Lumpur, plus a fine telecommunication system, link the whole country together, with easy pick-up and relaying of programs from any center.

Government control of all programming.

Indonesia - No transmitters in the standard medium wave frequencies of 580 to 1600 kc.

Approximately 50 transmitters and 60 frequencies.

Eight to eleven operate on 100 kw power, largely for foreign propaganda broadcasts; one is 50kw in power, four

are 20kw, six are 10kw, the rest of lesser power.

All are under government control but with lenient policies and varying degrees of approachability.

Philippines -

Medium wave broadcasting on a free enterprise basis, under congressional franchises, is so extensively developed that the channels are crowded, especially in the Manila area. While a large percentage of receivers have short wave bands, the public as a whole listens to medium wave broadcasting.

Short wave broadcasting finds the Philippines a center for propaganda broadcasts to surrounding countries.

2 government transmitters of 1 and .25kw power.

21 independent transmitters or frequencies: 2 of 50kw power, two of 10kw power, one of 7.5kw power, the rest of lesser power.

68 frequencies, backed by a large number of transmitters: 2 of 35kw power, the rest of 10kw power (belonging to and used by the *Voice of America*).

We were informed that some China broadcasts can be covered by upwards of two dozen jamming stations in less than thirty seconds after going on the air.

CONCLUSIONS:

1. Short wave broadcasting is financed and used as an effective medium of communication throughout SE Asia.
2. Our target countries of SE Asia can be effectively reached by short wave broadcasting from the Philippines.
3. SE Asia countries carry on extensive propaganda broadcasting to each other and the rest of the world.
4. Short wave transmitters for country to country broadcast average 50kw power.

ESTIMATED RECEIVER PICTURE -

Hongkong - It is estimated that there are 62,000 receivers in Hongkong and that 80 per cent of them have short wave bands. Normally there would be no need of receiver placement unless to direct given groups of listeners to certain stations.

Thailand - It is estimated that there are 500,000 receivers, with 200,000 of them having short wave bands. In most countries, receivers are licensed by the government, with a frequent estimate that there are four unlicensed for every

one licensed. It is further estimated that 70 per cent of the homes in Bangkok have receivers.

Malaya and Singapore -

Singapore claims the highest percentage of listeners in Asia with the exception of Japan. A receiver is licensed by the home, not by the number of receivers in a home -- 91,259 home licenses, 100,000 listeners claimed in South Johore.

Malaya proper estimates 90,000 receivers, with 80 to 90 per cent having short wave bands. The over-all tie-up of radio broadcasting comes from three short wave transmitters in Singapore which are aimed for Federated States listening. They feel no receiver placement is necessary.

Burma - 30 to 40,000 receivers in the country, all having all bands, according to our reporter. Would need receiver placement.

Indonesia- It is estimated that there are 600,000 receivers in the country, and that 60 to 70 per cent have short wave bands. However, the medium wave bands used here are outside the standard medium wave limits of 580 to 1600 kilocycles, so might all be considered short wave. It is thought that receiver placement might be necessary, especially in Borneo. There is a well-developed receiver construction industry.

Philippines -

It is estimated that there are 300,000 receivers in the country. A government license fee was abolished only recently, and the extensive use of broadcasting indicates a higher number in actual use. Receiver placement is needed in many outlying areas where electricity is unavailable, and where people are too poor to buy batteries for battery receivers. Import duties keep transistor receivers at high cost. This condition probably occurs in most countries outside the electrical limits of big cities. Malaya seemed most highly developed in widespread electric facilities.

CONCLUSIONS:

1. Short wave broadcasting is extensively listened to in this part of the world as evidenced by receiver bands, availability and use of short wave band receivers, and extent of short wave transmitters.
2. Effective use by the Church will require receiver placement where receivers are in short supply and cannot be afforded by members or those we desire to reach; in non-city areas where electricity is a problem; in heavy listening areas where listening must be focused.
3. Receiver placement needs most evident in Burma and parts of Indonesia.



LANGUAGES IN USE-

This part of the world has many languages. For example, in the Philippines there are over eighty dialects, with radio programming in about six Philippine dialects, also in English and Amoy Chinese. A breakdown of the most commonly used languages is as follows:

- Hongkong** - Cantonese, Mandarin, Swatow, Kuoyu,
- ECBC advertises Mandarin, Cantonese, Swatow, Amoy.
- Thailand** - Thai, Swatow.
- Singapore**- English, Malay, Tamil, Chinese (Mandarin, Hokkian, Cantonese, Teochew).
- Malaya** - Malay, Tamil, Chinese (as in Singapore).
- Burma** - Burmese, Hindustani, Cantonese.
- Indonesia**- Indonesian, Hindu, Urdu, Arabic, Chinese, English.

(Indonesian and Malayan are so alike that programs prepared in Indonesia can be easily understood in Malaya.)

It is apparent that among the educated people the most common denominator of languages will be English. However, the larger language groups indicate that programming should be in Thai, Burmese and Indonesian or Malayan. Of course, Chinese stands high and in most countries is classed simply as *Chinese*. A breakdown here would suggest Mandarin, Cantonese and Hokkian, with large language groups in Swatow and Amoy.

Since many secondary factors will determine the most effective languages to use, a beginning might be made in Mandarin, Cantonese, Swatow, Thai, Malayan and Burmese as these language groups are prepared for at both the programming and follow-up ends of the circuit. Program studios in Hongkong, Bangkok, and Singapore, followed by Burma (probably Rangoon) and Djakarta, would likely be the order followed. Hongkong and Thailand could begin experimental programming as soon as a transmitter is available.

In the choice of languages there must be time for actual experimentation. Also, the recording and transmission facilities will involve language members who can prepare the programs in the field and can also edit and organize them in the broadcasting studios. . . .

CONCLUSIONS:

1. Languages of programming will most likely be Mandarin, Cantonese, Amoy, Thai, Burmese and Malayan, or Indonesian.
2. Further determination will depend upon studio development, receiver supply or placement, preparation for follow-up, best listening hours available.
3. It will be necessary to add language assistants to the programming staff of the SE Asia radio project at Dumaguete City.

RELIGIOUS PROGRAMMING AND GOVERNMENT ATTITUDE-

Hongkong - English programming allows one morning worship service of one hour and a one-half-hour program Sunday evening, with a twice weekly noontime period of ten minutes. Chinese programming is the same, without the weekly prayer period. The morning church services for a recent six-month period indicated four churches taking turns, with every third turn being the Catholic Cathedral.

Discussion with program authorities indicated a non-committal government policy with little or no indication of more time being available. The commercial station soon to become operative has not yet made its policies known.

Thailand - The Buddhist interests get the bulk of the government subsidy, while the Christian Church of Thailand (CCT) appears to be in a somewhat semi-official position in government eyes and acts as umpire in passing out available religious time. Free time is occasionally granted, though not regularly, but with the possibility of up to one hour a week.

With many independent government agencies, often competing with one another, and with little or no correlation or checking of policies or programs, it is possible to place Christian programs through varying approaches to different stations throughout the country. Commercially speaking, placement of one-half-hour of recorded tape would cost about \$25.

Federation of Malaya -

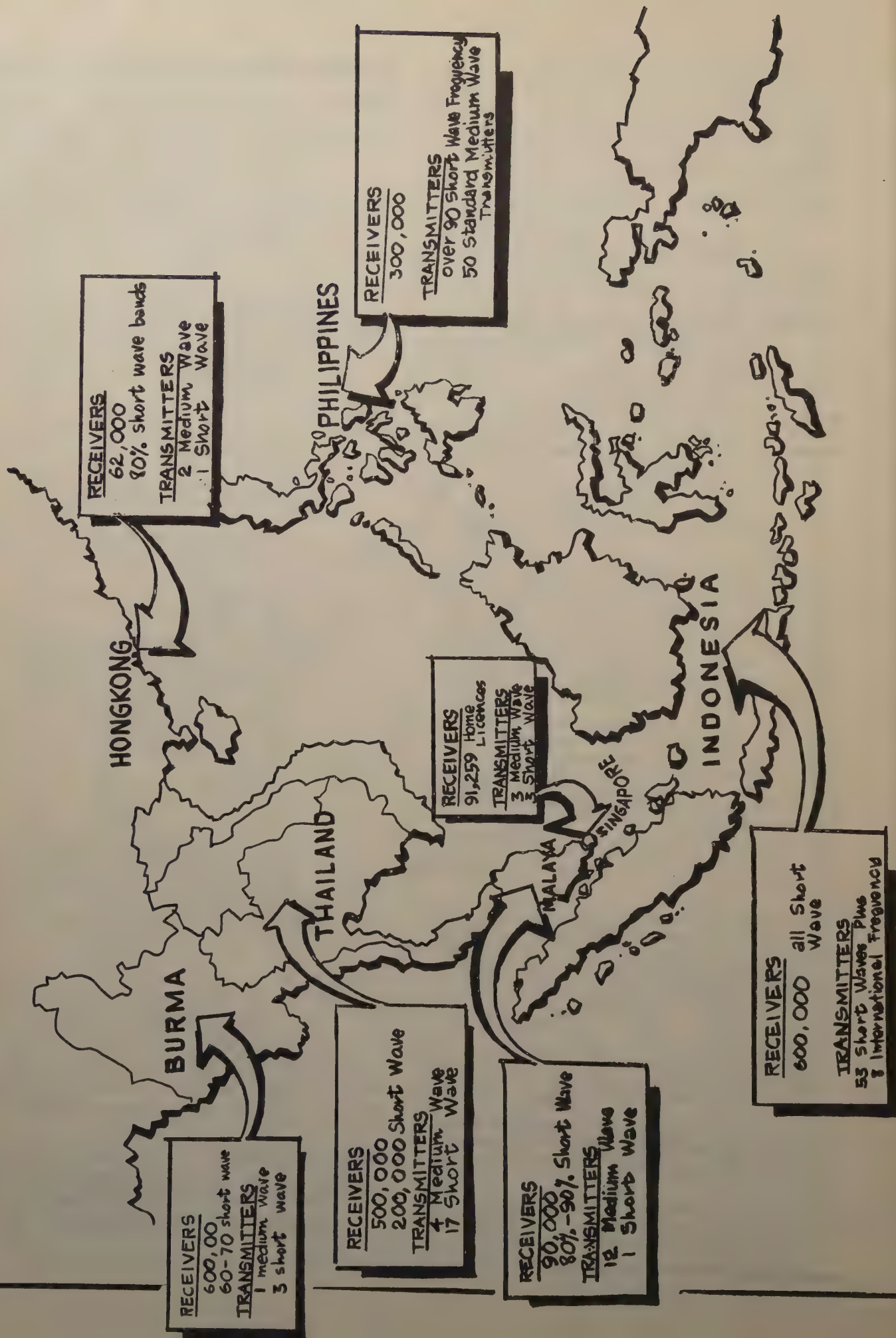
A Sunday morning worship service in English in Kuala Lumpur is rotated among Catholic, Methodist, Anglican, Presbyterian and Lutheran Churches. A Sunday afternoon period of forty-five minutes is open in several national languages as soon as the church groups are able to take advantage of it. The government considers Christian groups as more or less *on trial* and does not want them to push for more time.

Singapore- Allows one-half-hour Sunday morning and three-quarters of an hour Sunday afternoon for worship services. Ten minutes are allotted Sunday afternoon. Dividing and scheduling of time is by the Malayan Christian Council, with a Roman Catholic representative. Requests for more time or the putting up of their own station will not be allowed.

Burma - One English service Sunday night of fifteen minutes length, and a twenty-minute religious service Sunday evening in Karen. The consensus of opinion appears to be that government control has kept the Church so thoroughly

SOUTHEAST ASIA

ESTIMATED NUMBER OF RECEIVERS
IN USE



out of broadcasting that the Church has not given much consideration to the use of radio.

Indonesia- Programming from Djakarta averages three-and-a-half to four hours a week. Sunday morning a one-and-one-quarter hour period finds the churches alternating with each other here and also on an afternoon period of one-half hour. The alternation is between Protestants and Roman Catholics. Limited periods are available during the week. The picture throughout the country varies somewhat but depends upon the strength and approaches of the Christian community.

The increased time possibilities are put at one or two more hours a week with a one-half-hour a day probably too much to ask for. The Christian leader most active in securing government time believes the picture is good and that care should be taken to avoid the government thinking their help is not fully appreciated in the introduction of outside broadcasting.

Philippines -

The country has two non-commercial Protestant broadcasting stations carrying on full time, as well as one Roman Catholic non-commercial and several commercial Roman Catholic stations. Many commercial stations give free time to religious programming and most will rent time. The Philippines is a center of short wave propaganda broadcasting and allows operations of one of the largest Missionary Broadcasting stations in the world (FEBC) with its eleven frequencies, two of which are for 50kw power....

CHINESE LEADERSHIP FOR THE CHINESE OF SE ASIA-

It is evident that most of the countries of SE Asia have large Chinese populations, and that certain key Chinese dialects might well reach many more than the main centers of production. The question arises as to the leadership available for follow-up work with Chinese listeners. The answer is clear in part and equally unclear for the rest.

Philippines-

It is entirely possible to secure Chinese leadership, though the language needs are largely Amoy, with school-taught Mandarin. For two years now local Chinese leaders in Dumaguete have carried on a morning broadcast, largely on their own initiative. Programming in Chinese has been available from Manila also. It is possible to secure capable Chinese for the station programming problems if and when this project gets under way.

Hongkong - Obviously, there is much talent available in Hongkong -- for programming in most leading dialects, for follow-up work, and for church periodical and other advertising of programs.

Singapore- The Singapore branch of the Malayan Christian Council has just hired an audio-visual executive who is Chinese and who is a well-trained and experienced radio technician. The Anglican Bishop of Singapore, of the Federation of Malaya, has a radio technician turned ministerial student, whom he is willing to ordain to radio work upon the completion of his theological studies next year. Under our Malayan Christian Council are many Chinese churches which would have an interest in following up radio programming.

Thailand - The Swatow dialect would reach many in Thailand, and there are follow-up leadership possibilities through two large Swatow Churches in Bangkok and through the Chinese Presbytery of the CCT.

Indonesia- Indonesia also makes use of the Chinese language in its national programming. There are organized Chinese churches in four parts of the country, totaling a baptized membership of over twenty-one thousand. Chinese population of the country is estimated at 40 per cent of the total.

Burma - In Burma the Cantonese dialect would reach upwards of a quarter of the population. These are largely Methodist in denominational Christian work. And they have churches and pastors who could be enlisted for follow-up.

CONCLUSIONS:

1. There is a large reservoir of talent available for Chinese dialect programming in the Philippines, in Hongkong and in Singapore.
2. Large Chinese populations (averaging upwards of 25 per cent or more of the total populations) are found in Thailand, Malaya, Burma and Indonesia. Among these are denominational churches and pastors who could be recruited for programming and follow-up. Many are in organizational relationship to the National Christian Councils of these countries.
3. While this work is undeveloped, and one step beyond the organization of radio programming with the majority national language groups, it is strategic for these reasons:
 - a. Great Chinese populations will otherwise be largely unreached by radio or often by any other means.
 - b. We have the organizational framework and access through our National Councils beyond any other potential or actual broadcasting groups, religiously speaking.
 - c. There is sufficient Chinese-language leadership to make a beginning -- and the door is still open!
4. Such work will for some time probably be missionary in nature and require subsidization from without.

TRAINING SCHOOL AND SE ASIA TRAINEES-

A training school has been set up at Dumaguete.... The training school is based upon a strengthened regular staff which frees senior staff members to supervise the work of the trainees and teach necessary courses, rather than the hiring of experts for the training school alone. Certain additional funds are available for the implementation of the training school alone. On this basis we have prepared as follows:

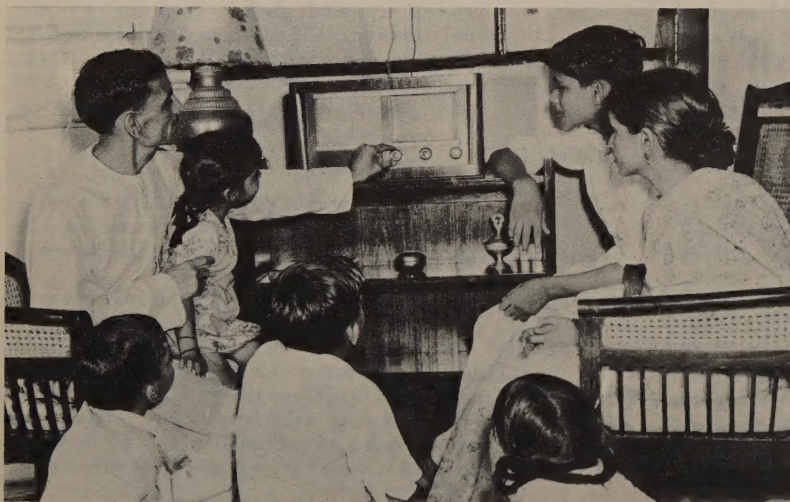
1. DYSR studio units have been rebuilt for expanded usefulness.
2. A classroom studio is nearing completion, where the classes and special training can proceed without interruption.
3. A study room, together with a new seminar room, is also now available for students.
4. Several Silliman University classes are open to college students, both to provide a working nucleus for the training school and as part of our own DYSR program of recruitment for volunteer student help.

CONCLUSIONS:

1. A training school in radio programming has been set up in Dumaguete and is ready to function to the extent needed.
2. . . . There will be a combination of regular courses and/or supervised training.
3. The apparent need is for full subsidizing of trainees on the following cost basis:
 - a. Travel - averaging about \$100 each way for each trainee.
 - b. Tuition - cost assumed by the Training School, but placed on a scholarship grant basis of \$135 for the year's training.
 - c. Room and Board for eight to nine months, \$225.
 - d. Miscellaneous fees and incidental expenses, about \$100.

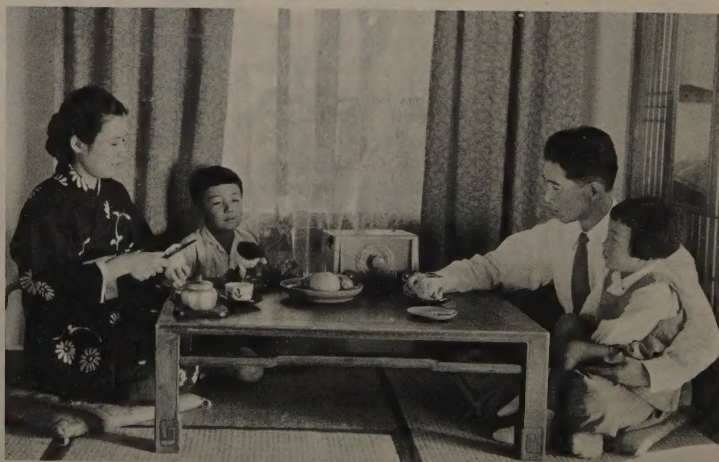
Total cost per trainee: \$660.00, including travel expenses.

In Southeast Asia—



The CHRISTIAN GOSPEL

That
ONE and ALL
May Hear



Here and There — and Everywhere!

AUSTRALIA

• EMPLOYMENT OF CRITICS URGED

Religious periodicals were urged at the first National Conference of Australian Churches, held in Melbourne, to employ "competent" radio-TV critics who could "bring Christian judgment to bear on these important influences." Recommended by the conference's *Commission on the Evangelical Task of the Australian Churches*, the proposal was approved by some 430 delegates from 18 denominations. Supporting the motion on radio-TV critics was Dr. John Munro, religious broadcasts director for the Australian Broadcasting Commission. Noting that radio and TV play a great part in community life, he asserted that critics writing for church and secular publications often had "neither the ability nor the experience to evaluate programs correctly." He stressed it is "imperative" that church newspapers and magazines "combine to secure competent critics... even if they have to pay a substantial salary."

RNS Release

SPAIN.....

• ESTONIAN PROGRAMS ON AIR

At a late 1959 meeting of *The Lutheran Hour* Operating Committee it was announced that an agreement had been completed with the Estonian *Voice of Freedom* group for *Lutheran Hour* broadcasts in the Estonian language from Spain. Negotiations for the unusual arrangement were conducted through the Pan American Broadcasting Company in New York City.

For the past five years, the Estonian exiles have been using the facilities of *Radio Nacional de Espana*, the Spanish government transmitters, located in Madrid, to penetrate the Iron Curtain. The group is confident its broadcasts are listened to eagerly by people in their homeland.

The *Lutheran Hour* messages will be delivered by the Rev. Rudolf Kiviranna, pastor of an Estonian congregation in New York City. He will adapt Dr. Oswald Hoffmann's messages.

Two factors are unique about the broadcasts, *Lutheran Hour* leaders note. It is difficult to imagine a country more Roman Catholic than Spain and yet *The Lutheran Hour* will be beamed from that nation; and research by the Pan American Broadcasting Company has failed to reveal any similar instance of a Protestant broadcast from Spain in any language.

Two ten-minute programs will be broadcast on Sundays -- one at 8:00 A.M. and another at 9:00 P.M. -- both on three short wave transmitters.

'Lutheran Hour' Release

U.S.A.

• LUTHERAN MERGER CELEBRATED

The three church bodies that united this spring into *The American Lutheran Church* were represented Sunday, May 1, on the nation-wide C.B.S. radio program, *Church of the Air*. Dr. George Aus, vice president of Luther Theological Seminary, St. Paul (Minnesota) and professor of systematic theology, preached the sermon. Music was provided by the choirs of Dana College in Blair (Nebraska), directed by Paul Neve; and Wartburg College, Waverly (Iowa), directed by Dr. Edwin Liemohn. Dr. Aus comes from The Evangelical Lutheran Church. Wartburg College is an American Lutheran Church School and Dana College, United Evangelical Lutheran Church.

The radio program was an event of the "Year of Jubilee" in the nearly 5,000 congregations of the three synods. (The Jubilee, which continues until Pentecost, 1961, is being held in thanksgiving for the merger.) The program opened with the Dana College men's chorus singing "Built on a Rock". The Wartburg College Choir sang "How Brightly Beams the Morning Star" and the Dana Choir sang "O Day Full of Grace."

MONACO.....

• TV FILM RECEIVES AWARD

A TV film depicting life in a Carmelite convent was awarded first prize by the International Catholic Federation of Television, Radio and Films which held its third annual meeting in Monte Carlo early in March. Entitled "Out of This World," and filmed (by special permission of the Vatican) partly within the Carmelite enclosure, the movie was made by the British Broadcasting Corporation's Western Region Television Unit. The film shows the Carmelite convent at Preston, Radnorshire, a remote spot in the heart of Wales. It was said to have made a profound impression on millions of television viewers in Britain.

RNS Release

AUSTRIA.....

• 'PEACE CONFERENCE' MEETS

A group of Protestant and Eastern Orthodox churchmen, mostly from Communist countries, met in April at Debrecen for a "Christian Peace Conference," to prepare for a similar event of international scope in 1961, according to a report from *Budapest Radio*. The station said the projected "All-Christian Peace Assembly" would be staged early next year to support "all efforts for mutual understanding and conciliation among the nations for disarmament and banning of atomic weapons." It added that the meeting issued a statement calling for peaceful co-existence between nations and sent a telegram to the ten-power disarmament conference in Geneva.

RNS Release

These Are New!

INSTANTANEOUS TAPE EDITING

A revolutionary process for the instantaneous editing of video tape has been developed by *Paramount Television Productions*, a subsidiary of *Paramount Pictures Corporation*, it was disclosed recently by Paul Raibourn, vice-president of the parent company.

This significant electronics break-through -- which will make tape editing as simple as film editing -- will have broad applications in both the fields of specific television processing and of general information processing. This new mechanism, called *TVola*, will enable the editing of tape to be accomplished with accuracy and speed down to a single TV frame -- 1/30 of a second. It enables a frame of tape to be isolated within a minute, as against the 15 to 40 minutes now required under existing methods of tape editing. The *TVola* is roughly equivalent to the "movieola" technique used in film editing and provides better quality at a fraction of the cost now involved in editing tape.

Paramount Television Productions, operators of KTLA, leading independent station in Los Angeles (California), and a growing tape syndication operation, holds patents on the *TVola* and plans are underway for its marketing. The introduction of the *TVola* gives *Paramount Television* and KTLA the best tape facilities in existence today.

Both the *TVola* and the instruments used in this process for general data analysis will be manufactured by the *Autometric Corporation*, another Paramount subsidiary, and are expected to be on the market in approximately six months. Prices will depend on the nature of the technical installation and servicing which are required. The first model is now in daily use and can be seen at Station KTLA, Los Angeles. The electronic means by which this iterative process of selection is carried on has wide application in many fields of information processing. Further applications are being developed by *Autometric Corporation*, which has a large information processing laboratory on 44th Street, New York City.

With more data being recorded on magnetic tape in the United States than by any other method, the present useable range of information that can be processed will be substantially increased by this major electronics advance.

A portable console which can be used with any of the tape recording machines now being used by TV producers, the *TVola* is built around a 200-transistor timing circuit coupled to four Hughes memory tubes, which can hold or freeze a single TV frame for a period of up to 20 minutes.

The four picture tubes are mounted on the *TVola* console, each with a monitor. Once the TV producer or director has decided upon the approximate point at which he wants to cut the tape, the *TVola* takes over. The four tubes each emit a picture taken off the tape, spanning a three-second

time period and 90 frames at intervals of 30 frames each.

From these pictured intervals, it can easily be told where, within a 30-frame span, the desired cut lies. The other matter is automatically eliminated. This elimination process is continued twice more, enabling the editor to get down to the exact frame he wants. An automatic marking device then marks the tape for editing on the required frame pulse.

Developed by John Silva, Paramount Television's chief engineer, the process of isolating and freezing a single frame of video tape is accomplished in four sequences of elimination, each requiring only the push of a button and without work on the actual recorder itself. The new *TVola* is applicable both to Ampex and RCA recorders, color and black and white.

Paramount News

* * *

PRTVC DUPLICATION SERVICE

THE PRTVC

Proudly Announces

A new custom service for tape duplication
Half or Twin Track -- 3-3/4 IPS or 7 1/2 IPS

Using

High Speed Ampex Professional Equipment and
Guaranteed Top "Quality" 1 1/2 Mil Magnetic Tape.

The Total Cost Price

Lower Than Normal Retail Cost of Tape.
Sample Cost for Tapes Ready for Duplication
Including Cost of Tapes:

600' Tape Up to One Hour Program Content - \$1.50
Per Tape in Quantities of 3 or More.

1200' Tape Up to Two Hours Program Content - \$2.00
Per Tape in Quantities of 3 or More.

Editing and Mastering (If Needed) Charges
Figure at \$6.00 Per Hour.

Packaging, Mailing and Other Services Available
If Needed.

Ideal For

Sharing Your Program Ideas, Addresses, Etc., with
Ministers, Churches, Boards, Missionaries,
And Hundreds of Causes Around the World.

This Duplication Service

Is at the PRTVC and is under the Complete Supervision of the Center but functions separately from the Mass Communication Production Operation at the Center. Send Tapes to:

Sermons & Pictures, Inc.
P. O. Box 8295
Station F
Atlanta, Georgia

The Christian Broadcaster